

PROPHETIC MINISTRY IN THE POST MODERN AGE: DEVELOPING A  
PROCESS FOR PROPHETIC MINISTERIAL ALIGNMENT  
IN THE LOCAL CHURCH

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## **ABSTRACT**

# **PROPHETIC MINISTRY IN THE POST MODERN AGE: DEVELOPING A PROCESS FOR PROPHETIC MINISTERIAL ALIGNMENT IN THE LOCAL CHURCH**

by

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The objective of this project is to develop a process that assists assistant/associate pastors in building prophetic ministerial alignment/partnerships at the Mt Olivet Baptist Church of Columbus, Ohio. A descriptive research methodology was used, employing questionnaires, interviews and observations to assess the prevailing views of prophetic ministerial alignment/partnerships. A low response rate to the questionnaire created a need for additional data collection. Therefore a workshop was developed using existing data and presented for pastors and their staff. This yielded further insights into the particular contexts. A process to determine how to build prophetic ministerial alignment was developed.

## ACKNOWLEDGEMENTS

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To my peer group Donald Dunigan, Louis Forsyth, Wilbert Goatley, Jamale Johnson, Jasmin Skulark and Sharron Tucker for their words of encouragement throughout this quest. To my mentors Doctors Charles E. Booth, Robert C. Scott and Jesse Williams for choosing me to be a part of this cadre of, not only fine preachers, but good people.

To Doctors Ralph Gardner, Gene Harris and Ray Owens for your support and input. To Doctor Kevin Dudley whose words helped me get back on track when I had derailed. To my wife Tamara and children Shyniqua, Ajahnay, Emily and Carl II for allowing me the time and space to complete this task.

To my pastor, Dr. Charles E. Booth, for your trust, support and belief in me privately, publicly, socially and economically across the years as the only father I have ever known.

To the love of my life and chief critic, my wife Tamara, much love and respect.

Finally, to the Godhead for creating me and placing me in the world at this particular time in history and calling me to serve.

## **DEDICATION**

This project is dedicated to my elders, some of whom rest awaiting the resurrection trumpet of God. My great-grandparents, Jimmy and Ruby Mae Coley and Edna Clayton; great uncle and aunt, Hawthorn and Mae Lewis; grandparents Ralph and Emily Allen; and mother Rachel Emily Allen. All of them are gifted men and women of God. Brilliant in their own rite, plenteous in love and wisdom, but, due to the issues of race, economics and limited social capital, were unable to reach their desired educational goals. Yet, they selflessly prayed that their lineage would. This is for you.

And to my children: Shyniqua LaShelle, Ajahnay Caleyah, Emily Tamar and Carl Leon II, may each of you become much more than your minds can imagine. This is my selfless prayer. The prayer that my elders prayed for me, I pray and pass on for you. Be more than those who came before . . .

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## **INTRODUCTION**

### **THE NECESSITY OF ALIGNMENT**

Alignment, what does it mean to be in alignment? It could be said it is as simple as people or things being arranged in a certain way or in a particular position, In order to accomplish a particular look, for specific aesthetic reasons and purposes, but it is more than that. It can be likened to a man who having a problem with his car. The man noticed while accelerating on the expressway, the car's steering wheel would shimmy. Upon rapid deceleration the front of the vehicle would shake, and during normal driving the car seemed to pull to one side. One day while cleaning his car and applying wheel dressing to the tires, the man noticed the tread on the tires was uneven. "Oh, now I see," he said to himself, "I am experiencing the shimmy, the shake and the pull because I need new tires." So the man took his car to the auto shop to purchase tires. The mechanic informed him that the warranty on his tires was for 60,000 miles of which he had only driven about two-thirds. Puzzled, the man asked, "Are you saying that I don't need new tires?" The mechanic responded, "Oh, I can sell you four new tires, but that is not going to solve your problem. The reason you did not get the mileage out of the tires is not due to faulty tires. You need an alignment."

There are many churches trying to get to a place called "change," but they are shimmying, shaking and pulling to one side of the road of ministry because they are in

need of an alignment. In our post-modern, technological, sophisticated society of sound bytes and mega bytes, the transformation of people and culture requires a multifaceted approach. In this day of mega churches and prophetic ministry, this project will explore the role the assistant pastor plays in promoting ministerial alignment and how ministerial alignment encourages the establishment and maintenance of prophetic ministry. This work will also explore the challenges and blessings associated with partnered ministry. Each member of the ministerial staff must be in line with and supportive of the vision of the senior pastor.

In the following pages the writer will share the heights and depths of his odyssey as well as the glories and challenges of his ministry context. “Partnerships” and “Prophetic Ministry” will be defined and the current thoughts and trends on the subjects will be presented. In addition there will be an investigation into the need for partnerships in ministry and the benefits and the challenges associated with these partnerships. There will also be an exploration as to how underdeveloped partnerships can hinder prophetic ministry.

Time will be spent identifying ways of recognizing prophetic partnered ministry along with an illustration of its ideal implementation: what it looks and sounds like, its challenges, and what the Bible says it is and is not. The tie between and subtle differences between what it means to be in partnership and relationship will be considered as well as the various types and levels of relationship we engage in as human beings. Illustrations will be given and examined, demonstrating how this model has been implemented and used throughout the history of the church to effect change.

An explanation of the methods used to root out the issues of partnered ministry will be discussed, and in the light of these findings a process to assist assistant pastors in building “Prophetic Ministerial Partnerships” will be presented. This process will eventually be used to create a model for prophetic ministerial alliance where the hopes, dreams and expectations of the senior pastor, assistant/associate pastor and the ministerial staff are equally shared without fear of reprisal. In addition, several tools, including the preached word of God, workshops and seminars, will be implemented to help equip the assistant pastor in his/her role within the partnership and moving ministry forward.

To this end, as the senior pastor attempts to drive the church and ministry toward change, the shimmying, shaking pulling off to one side of the road will be greatly minimized by the assistant pastor who is charged with establishing and maintaining alignment. The conclusion of this work will produce a process for the establishment and maintenance of prophetic ministerial alignment that can be used in the local church, in general, and the African-American church, in particular.



## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **Focus**

The purpose of this project is to explore the role that the assistant pastor plays in promoting “Prophetic Ministerial Alignment” and the ways in which this alignment encourages the establishment and maintenance of prophetic ministry, and the challenges and blessings associated with such a ministry.

#### **The Odyssey**

There is a unique history that this researcher brings to the project. A history that has the dual effect of blessing and curse, for while this project grants the opportunity to bear a keen experiential insight to a current dilemma facing the church, it also places the researcher in an extremely vulnerable position. How does one lift a concern that is so very close and guarded? A situation that could not only alienate one from family, friends and peers, but from one’s economic base and mentoring relationships that has come to mean more than ever realized. Such is the burden that this researcher carries while in pursuit of this doctoral degree.

The active history of the researcher with Mt. Olivet began in 1969 when he began to sing in The Buds of Promise, which was and remains the name of the children’s choir.

In 1972 this researcher recalls being introduced to the Holy Ghost during a baptismal service. While taking a nap on his mother's lap he was awakened by a strange commotion in the baptismal pool. The late pastor emeritus, who was senior pastor at the time, The Reverend Doctor H. Beecher Hicks, Sr., was struggling to contain a woman who was screaming and flaring around in the water. The researcher quickly asked his mother, "Momma, what is wrong with that lady?" She simply replied, "Baby, she just got the Holy Ghost." The researcher looked back at the pool where Pastor Hicks was still struggling with the woman and commented to his mother, "Momma, I don't want the Holy Ghost." During the summer of 1978 the researcher was baptized into the body of Christ. His activities at church began to increase because he was now old enough to get to church on his own. Not living far from the church and, in that day, there was little fear that something would happen between the church and home. The researcher always found it a joy singing in the choir, attending Sunday school, vacation Bible school, Baptist Youth Fellowship, Young Davids and other youth-oriented ministries, so he oftentimes walked to church. Throughout those years his mother, his great-uncle, Deacon Hawthorne Lewis, and aunt, Deaconess Mea Lewis, were ever present to provide support and encouragement.

While privileged to be a member of a church where the nation's most articulate preachers came to preach, the researcher spent the summers in a small town in Georgia with his grandparents. Their church was Marthann Baptist church, named for the wealthy, white woman who gave them the land upon which the church is built. It was pastored by The Reverend Dwight Hightower. On the first recollection of hearing Pastor Hightower preach, the researcher was once again disturbed from a nap, this time upon his

grandmother's lap, by the horrible sound of someone gasping for air as though they were out of breath; followed by a coughing sound as one attempting to expel something caught in their throat. When asked if the man was all right, Big Ma replied, "He's fine, he's just got the Holy Ghost." There was that "Holy Ghost" thing again; it is a wonder that the researcher did not become a Presbyterian. In the years to follow the researcher learned the grand hymns of faith to the accompaniment of well tuned organs and pianos in the plush, well heated in the winter and well cooled in the summer, sanctuary of the Mt. Olivet Baptist church for nine months out of the year. The other three months were spent learning the lined hymns of our forefathers in the poorly heated and window-cooled Marthann Baptist Church in Cochran, Georgia.

In 1982 this researcher graduated high school and enrolled in Wilberforce University. That fall he received "The Call" to ministry. By the fall of 1983 he had withdrawn from Wilberforce and enlisted in the U.S. Army Reserves. After graduating from the U.S. Army Military Police Academy, the researcher preached his initial sermon to a packed house in the fellowship center of the Mt. Olivet Baptist Church in 1987. In 1994, he completed baccalaureate work at Wilberforce and began master's work at Princeton Theological Seminary.

Throughout this entire time the researcher remained an active member of the Mt. Olivet Baptist church and participated in various ministries. While in undergrad, he returned home during the summers and worked at the church as a ministerial intern. Also, since Wilberforce University was only an hour away, it was not uncommon for him to come home for Sunday worship. Even while away at Princeton and during his time

pastoring in Morristown, New Jersey, the researcher was still very well connected to Mt. Olivet.

Along with his history with Mt. Olivet Baptist Church, this researcher brings six years of pastoral experience to his current position. Having served as the senior pastor of the Union Baptist Church of Morristown, New Jersey, this researcher has first-hand knowledge and experience shepherding God's people. While in Morristown, he led a congregation of about 350 members to accomplish some wonderful things. They were able to raise almost \$200,000.00 in less than a year toward the Josiah Project (a building project which included renovations to the sanctuary, established a church library, and included plans for a state-of-the-art educational wing and administrative center). He also initiated The Jubilee Festival, an annual summer festival, which drew more than 6,000 attendees. Spiritually he led the church toward spiritual renewal by initiating a Spring Revival and toward a deep responsibility toward evangelism through a Fall Crusade. The leadership was strengthened through a series of ongoing leadership development sessions and the church was encouraged to minister to each other through Sick and Shut-and Shut-In and Prayer Request Ministries.

The researcher also brings to his current position the discipline he learned while serving in the military. One might question what value military service has to a position in the church. In the military he learned about: self-discipline, loyalty, management, correction, teamwork, the importance of a proper diet, good physical health and appropriate rest. He also learned how to be a chief and how to be an Indian, that is how to give and how to take orders. He learned how to sacrifice for the good of the team and how to make the tough decisions. This researcher often refers back to his military

policeman investigative training and experience, pairing it with the spirit of discernment, when dealing with vagrants who often come to the church looking for assistance. A commitment to proper physical health ensures that one has the strength and ability to perform physical duties with excellence. Be it making a sick visit to the top floor of an apartment building with no working elevator, assisting the custodian in the setting up of tables, moving of equipment, or carrying can goods for the food pantry, the researcher has found that in his position it pays to be physically fit.

### **Context**

As the pastoral assistant and chief of ministerial staff at the Mt. Olivet Baptist church, this researcher facilitates the administration, maintenance, and execution of ministries that seek to address the myriad of socio-economic issues that impact the citizens of the greater Columbus, Ohio area in general, and the discipleship of the Mt. Olivet Baptist church and its surrounding community in particular. Such issues as crime, poverty, hunger, racism, educational disparity, affordable housing, drug addiction, gang violence and broken home situations are common issues for any urban church.

The researcher's vantage point as pastoral assistant is unique, not only because it is multifaceted, but because he grew up in the inner-city neighborhood adjacent to the Mt. Olivet Baptist Church's physical structure, which allows him to draw from his own life's social and religious experiences. These experiences allow him to be empathetic, compassionate, and to have a true understanding of the community in which he serves. Having been baptized and raised in Mt. Olivet, it has been an interesting experience for the researcher to come back as an adult and serve in a position that wields pastoral

authority (being deputized by the pastor to make executive decisions in his absence or when expedient or to free the senior pastor of an issue that could be interpreted as a conflict of interest.). However, having such a unique and close rapport with the pastor and people does not always bode well in the church setting. After all, it was Jesus, the son of God, who said when speaking of himself that “Prophets are not without honor except in their own country and in their own house.”<sup>1</sup> For not even the Christ could perform any great miracles in his hometown due to their unbelief. Yet having attended this church since a small child the researcher does have a sense of where this church has been and can clearly see how much it has grown and transformed.

The new paradigm of the Mt. Olivet Baptist Church consists of full-time paid staff persons. The ministerial staff is comprised of a senior pastor; pastoral assistant; minister of Christian education; minister of children and youth; minister of missions and outreach; minister of music, director of ministry development; director of community development; church accountant, office manager; two church secretaries; a receptionist and custodial staff. When non-paid ministers are included, there are a total of eleven associate ministers. These ministers range in age from late twenties to mid seventies and include four women and seven men. The pastoral assistant has direct supervisory responsibility for the minister of Christian education; minister of children and youth; minister of missions and outreach; director of ministry development; director of community development and all associate ministers. Practicing a leadership style similar to what Gibbs called “Team Leadership,” he “facilitate(s) leadership initiatives and helps all

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<sup>1</sup> The Holy Bible: *New Revised Standard Version*. (Nashville : Thomas Nelson Publishers, 1989), S. Mt. 13:57

members identify and exercise their various gifts.”<sup>2</sup> He strives to “lead, not by controlling but by connecting.”<sup>3</sup> The pastoral assistant also operates in a secondary supervisory role to the church accountant, office manger; two church secretaries; the receptionist and custodial staff. While not the first to function in this capacity, this researcher is the first to have the official title of pastoral assistant.

Because the position of pastoral assistant is new, the laity has responded in several different ways. Many of the officers and official leadership are still trying to learn his leadership style. While the pastor is more direct and assertive, this researcher’s core nature is relaxed and diplomatic. He prefers to analyze a situation and act accordingly. This creates a problem in a sense because people are used to a more assertive style of leadership. But in four years, people are beginning to understand his style and respect his authority. There have been cases when friction arose and this researcher made a decision and persons in leadership were slow to act because they were not sure what position the pastor held on the issue. In the end, the situation worked out well and many have found that the pastor and this researcher work well together despite their different leadership styles. Having grown up under the pastor, this researcher thinks a lot like him and knows how he would react and handle most situations. This definitely adds strength to the researcher’s position.

The Mt. Olivet Baptist Church of this researcher’s childhood, youth and young adult years has passed. It has faded and given way to a new Mt. Olivet. Once considered one of Columbus’ “silk stocking” African American churches, Mt. Olivet is redefining

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<sup>2</sup> Eddie Gibbs, Ryan K. Bolger, *Emerging Churches Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 206.

<sup>3</sup> Ibid., 215.

herself as a church of diversity in ministry and discipleship. Today, a female member can show up to church in jeans and not be scorned. Mt. Olivet has become a church where hymns and anthems are sung with the same fervor of the latest contemporary gospel tunes. Where screams and stiffening of the body as an expression of God's power having touched a person has given way to hand clapping, leaping for joy and dancing in the aisles.

Yet, for all that has changed Mt. Olivet continues to do what she does best, preach, teach and serve. In his work entitled *Prophetic Fragments*, Cornel West writes that "the institutional roots of the prophetic tradition in Afro-America lie in black churches. Although never acquiring a majority of black people within its walls, black churches have had a disproportionate amount of influence in Afro-America."<sup>4</sup> The Mt. Olivet Baptist church offers the best in the realm of prophetic preaching. This is a commitment that can be traced back, at least, to the pastorate of the late Dr. H. Beecher Hicks, Sr., during whose pastorate men like Martin Luther King, Jr. were guests. Our current pastor continues this commitment and legacy. In his own rite, Dr. Charles Edward Booth is recognized as one of the world's most sought after and influential preachers, yet he has always and continues to expose Mt. Olivet to other great preachers such as the late Dr. Samuel Dewitt Proctor, Dr. Gardner C. Taylor, Bishop John Bryant, Dr. Harold Carter and the like.

Per their mission statement, Mt. Olivet seeks to make Christ-centered disciples. Other key words in the mission statement are: submit, recognize, commit and yield.<sup>5</sup> It is

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<sup>4</sup> Cornel West, *Prophetic Fragments* (Grand Rapids, MI: Eerdmans Press, 1993), 42.

<sup>5</sup> *The Oracle* (The Official Church Directory of the Mt. Olivet Baptist Church, 2005), 3.



impossible to serve without these key attributes. Weekly, the entire congregation reads our mission statement. A statement created by the congregation as an outgrowth of a congregational church institute, which, per Gibbs, makes it a valid statement because “everyone is (was) invited to share in the creation of the statement, and the Holy Ghost is (was) in charge.”<sup>6</sup> Thus, keeping our purpose and goal before us, Mt. Olivet continues to seek new and innovative ways to address the needs of those lost through the preaching of the gospel and service to humanity.

One of Mt. Olivet’s greatest challenges in ministry is maintaining balance. As Mt. Olivet continues to redefine herself, she is finding that the people whom she once served and sent on their way are now staying around and joining the congregation. Like the Christ and culture in paradox that H. Richard Niebuhr talks about in his work entitled *Christ and Culture*, Mt. Olivet is learning how to walk with people through their pain, just as Christ walked and moved within the culture of His day. Trying economic times and corporate downsizing has changed the faces of those we assist. Mt. Olivet has gone from giving hand-outs to giving hand-ups, and is truly becoming a transformer of culture.

### The Contextual Challenge

When this researcher agreed to come back to Mt. Olivet and serve he assumed his challenge would be with the senior members, those who taught him in Sunday school, youth groups and the like. Surprisingly, that particular group loves and supports his efforts. The researcher’s challenge has been with the group that united with Mt. Olivet or came into position during his years away. It seems challenges from the ministerial staff

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<sup>6</sup> Gibbs, *Emerging Churches*, 196.

come in waves. There are times with little or no challenge then there are times of what might be considered rebellion. Some members of the ministerial staff, at times, seem determined to resist the pastoral assistant's instruction, in spite of counseling session, meetings and written correspondence. At times, only a rebuke from the pastor seems sufficient to change behaviors, and even then, those rebukes are only good in the pastor's presence. Fortunately, this is not the norm. The majority of the ministerial staff are, if not supportive, inclined to follow the directives of the pastoral assistant.

As a son of the Mt. Olivet Church, this researcher brings a peculiar analysis to this congregation, based upon a history that goes beyond the tenure of the current pastor's ministry. Therefore, the researcher must be sure that in attempting to press ministry forward he is not guilty of becoming nostalgic and trying to reclaim past glories by promoting a return to the way things used to be. Going back to the old landmark, redigging of old wells, and a return to yesteryear will surely not meet the current needs of the ministry. To be more specific, just because a formerly vibrant ministry functioned well by following a particular format in the early 1980's does not mean that in order to restore that ministry's vibrancy in 2007 we must revert back. However, as one who is aware of Mt. Olivet's foundation as it relates to ministry structure this researcher can offer great insight on what works well in this particular ministerial context.

Despite the researcher's intimate relationship with this church he was in some ways caught off guard by that which no one can control, time. A number of things have changed in this ministry while he was away. Many persons who were vibrant and in leadership while he was growing up have passed away and there is a sea of new faces. The times have changed. The social, political, and economic trends and events have

impacted the way and reasons why we engage in the current ministries of the church. To function in his role, this researcher must be able to adapt in recognizing current ministry trends. As pastoral assistant and chief of ministerial staff, this researcher strives to manage these changing issues in an effective manner and ensure that ministry is carried out with excellence.

It is between pastor and people that the pastoral assistant stands and serves with the intent of hearing both and making sure both are heard. This can be a difficult task, particularly when people feel they know the person in charge too well and become very relaxed with his/her authority. The downside of serving at the church where one grew up is that many people remember the child and sometimes refuse to let that child grow into an adult. When the adult has been empowered to act and make decisions for persons who may not choose to recognize the adult's new position, this can create tension (not necessarily bad, but tension nonetheless).

Being duly empowered with pastoral authority the pastoral assistant must never forget that he/she is not the pastor. This is a double-edged sword that must be wielded with the same skill and precision as that of a gifted surgeon whose hands wield a scalpel. Double-edged because just as there are those who would want to remind the pastoral assistant that they are not the pastor, the pastoral assistant must remind persons that he does have pastoral authority and represent the pastor in his/her absence. Having been a senior pastor, the researcher certainly understands the implications of using this sword unwisely.

As stated earlier, the researcher assumed that the greatest challenge in coming back to Mt. Olivet to serve as the pastoral assistant would be with other people, he has

since discovered an even greater challenge within himself. As a minister who walked away from a senior pastorate to assume the duties of an assistant, the researcher did not truly understand all of the subtle changes he would have to make. Not being able to preach every Sunday, not having to attend all of the ministry meetings, and not making all of the decisions was not a problem. He knew these things would take place and in many ways welcomed the respite. However, it becomes difficult to be moved aside to make room for others with less training, experience and giftedness simply because one is an assistant pastor and the other is a senior pastor. Things this researcher used to do, was asked to do, and in many cases recommended to do, it seems that once he accepted the position of pastoral assistant, he is no longer good enough or worthy enough to do. At ordinations, installations and the like, he must take second seat to local pastors whose exposé does not compare to his own. This researcher has come to know that when leadership, gift, talent and ability are within you, even serving amongst the greatest of leaders can leave one unfulfilled. The researcher did not take these situations into consideration when he left his pastoral position.

This change from pastor to assistant pastor has also proved to be a challenge for the researcher's family. While they no longer carried the burden of being the first family, they too had to become accustomed to diminished attention. They all had to come to grips with the idea that they would not be served first at church functions, that a seat would not be reserved for them, and that people would not be falling over each other to assist them. Recently, at a major church function, no space had been reserved for the researcher's family and members of the family had to sit at separate tables. Although not a new experience in life, it was new in the context of church leadership and ministry.

This type of consideration would have been automatic or the “first family,” but not necessarily the case for the “second family.”

All things considered, this challenge hinges on the fine line between attention and respect. As a senior pastor you automatically get attention even when people do not respect you, because respected or not, everyone is looking toward you. As an assistant, there are times when you get neither. But the lack of attention does not always signify a lack of respect. The challenge for this researcher has something to do with being able to accurately and consistently discern the difference between the two. The question to be answered is “is it me or the position?” A starting point for the answer may be found in the education of pulpit and pew. “Donald Esa writes, in many churches, the assistant pastor’s position is an ambiguous role. Considerable attention has been given to the role of the senior pastor in a church. However, very little has been written or taught in seminaries about the role of the secondary minister in the church. Hidden from the limelight, many associate pastors struggle in their positions to find fulfillment and significance in their roles.”<sup>7</sup> Thus, there is a tremendous need for self and family care in order to provide the necessary spiritual insight and fortitude necessary to maintain ones dignity and self-respect in this fog created by the uncertainty of that question.

### **Model**

As this researcher studies prophetic preaching and ministry, in his context at Mt. Olivet Baptist Church, it has become apparent the need for greater emphasis on staffed ministry. The researcher has taken the opportunity to look at several other churches in

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<sup>7</sup> Martin E. Hawkins, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman Press, 2005), 14.

Columbus with staffed ministries and noticed that there is no particular model; no one is doing it quite the same. Many churches are attempting to adopt corporate management styles and systems. Whereas in the past, congregations were staffed by volunteers and the ministries led by laypersons, Mt. Olivet is one of the many churches which has moved to staffed ministries. With growing congregations and ever-changing needs, churches are in need of trained clergy to assist the senior pastor in carrying out his or her vision. With a senior pastor, an assistant pastor, and other full-time and part-time staff, Mt. Olivet has established the initial groundwork for a ministry team. While some churches have been successful, others have not. A key to success is a staff that feels supported and fulfilled as they carry out their roles in the structure with excellence. However, the degree to which each member aligns themselves or partners together will have a direct effect on the ministry's ability to be prophetic.

This project will explore the role that the assistant pastor plays in promoting “Prophetic Ministerial Alignment” and the ways in which this alignment encourages the establishment and maintenance of prophetic ministry, and the challenges and blessings associated with such a ministry. For the purpose of this work, Prophetic Ministerial Alignment will be defined as a ministry in which each member of the team is trusted and respected by both pastor and congregation and empowered by both to promote the “... transforming of both people and culture into the will and purpose of God.”<sup>8</sup> This is derived from the definition provided by Dr. Charles E. Booth, the lead mentor for the doctoral group, which define prophetic preaching as “the authentic and undeniable

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<sup>8</sup> Dr. Charles Booth, United Theological Seminary Peer Session, December 2005, Saint Louis, MO.

proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God.”<sup>9</sup>

As the African-American church moves forward, staffed ministers and personnel will need to have a process that clearly guides the way. It is not simply about pastoral assistants learning to preach prophetically without challenging the power/station of the senior pastor or making policy that the pastor has not approved. Per our definition of prophetic preaching and ministry, it is measured by the ambiguous and vacillating lives of those who are a part of our faith community. The question is, are people being transformed? And if so, what are they being transformed into? In prophetic ministry all ministries are in the transforming business. It is about Christian education directors, youth ministers, missions directors and evangelism ministers; teaching, evangelizing, counseling and ministering prophetically, so that people are not only transformed in the confines of the Sunday morning preaching moment, but they are transformed in choir rehearsals, Sunday school classes, ministry meetings, etc. It is about promoting the transformation of the lives of people and culture to the will and purpose of God, without challenging the power/station of those with whom they are partnered with in ministry. However, if transformation on this level is to occur it will require that leaders are in line. Such ministry can only thrive in the presence of and as a result of Prophetic Ministerial Alignment.

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<sup>9</sup> Ibid.

## Conclusion

A basic tenet this researcher feels serves every nonpastoring minister is when it comes to preaching/teaching/ministering, stick to the Gospel. Associate and staff ministers should allow the social, economic and political issues to be shaped by the senior pastor. When people want to know what you believe, tell them you believe what the pastor believes. When people want to know your opinion, let them know you're your opinion is the pastor's opinion. Why? Because far too many well meaning, and some not so well meaning, associates have gotten themselves in trouble or started a great deal of confusion in the local church by saying or doing things that were best left to the senior pastor's discretion and/or lead. This researcher is convinced that when an assistant/associate begins to express his/her own opinion it is time for him/her to have their own church.

Based upon this researcher's ministerial experience as an associate minister, senior pastor and assistant pastor (in that order) and research in this area, he submits his findings, on *Prophetic Preaching and Ministry in the Post-Modern Age: A Process for Prophetic Ministerial Alignment in the Local Church* with an emphasis on how the assistant/associate pastor can empower or hinder prophetic ministry and transformation in their particular faith community.



## **CHAPTER TWO**

### **THE STATE OF THE ART IN THIS MINISTRY PROJECT**

#### **The Move Toward Partnered Ministry**

The African-American church is embarking upon a new level in its ministerial structure. Many churches are moving toward staffed ministry and/or partnered ministry. For the purposes of this document partnership is to be defined as a person or organization associated with another in an activity of common interest. In the context of ministry, this definition is expanded to partnerships whose success is dependent upon the wise use of each person's God-given gifts, talents, strengths and abilities and a clear understanding of the overall biblical goal. Thus, a partnered ministry is where two or more ministers serve one congregation. The partnering ministers may or may not have a familial relationship (e.g. husband and wife or parent and child). However, these ministers form a ministerial alliance to meet the congregation's needs.

This has not always been the case. Traditionally, every person who received "the call" to ministry was expected to move toward pastoral ministry. However, the Bible clearly provides examples of individuals called to a variety of ministries; some to pastoral roles and others in leadership roles such as Christian education, missions, evangelism, children and youth ministries and so forth. While the "called" individual often understands his/her actual "call" might have been to evangelism, teaching, missions

etc., they may find themselves in pastoral ministry by default. This is in large part due to the fact that the pastoral office in the African-American church was the only one that offered financial security and social notoriety. Most churches could only afford to employ a pastor with other ministry related positions relegated to a non-paid status. The church in the 21<sup>st</sup> century is on a quest to provide relevant and viable ministries to the congregation and community. To achieve this goal the church is required to move from the traditional single pastor structure to a pastor and paid staff model. Churches today are beginning to recognize the need and benefits of staffed ministry and are beginning to make room structurally and economically to make appropriate accommodations. However, because the concept of partnered ministry is fairly new to many congregations, little has been done to prepare ministers to work together.

### **The Challenge**

It would be ill responsible and idealistic to look at the concept of partnered ministry through rose colored glasses. Many issues arise concerning authority, roles and responsibilities, personal relationships and project management, which can cripple the efforts to incorporate such a ministry model. The first key to successful staffed ministry lies in developing an environment of ministry promoting and creating effective partnerships that are designed to meet the needs of people. Where the ministerial staff nurture, support, and enhance the senior pastor's efforts to fulfill God's vision in the local church.

The development of a biblical partnership requires a level of sharing and communication among leadership that is not customary in the African-American church.

Traditionally, the senior pastor had the sole responsibility of both the sharing and carrying out of the God-given vision for the church. This process does not exempt the pastor from the responsibility of sharing God's vision. However in partnership, goals, visions, concerns, opinions, options and possibilities must be openly shared between senior pastor and the ministerial staff for its execution. This is a critical change in a long standing paradigm in the African American church.

### **Underdeveloped Partnership**

Previously this writer lifted several of scripture's most prominent and celebrated examples of partnered ministry. Conspicuously absent is the Elijah/Elisha model. Although commanded by God to anoint Elisha his successor in 1 Kings 19:16. It is assumed that they worked together even though Elisha is not mentioned again until 2 Kings 2:1. In the absence of scriptural evidence this preacher is not convinced that they embodied the attributes required to be considered a prophetic partnership as defined in this document. Elisha offers no opinions and Elijah asked for none. Elisha simply does what Elijah tells him. It is a master-servant relationship, not a prophetic partnership where the servant is empowered. This is borne out in the responses of the company of prophets in Bethel and Jericho. As recorded in 2 Kings 2:3 and 5 who upon seeing the two rushed to ask Elisha if he knew his master was going to leave him. This further implies that they did not see Elisha as a fellow prophet, or at least a prophet on their level. Elisha may have been seen as nothing more than the prophet's armor bearer. Yet unknown to them Elisha had already been anointed Elijah successor. However the underdeveloped relationship that existed between them did not reflect that reality.

In the words of Martin Hawkins, Elisha met the definition of a good assistant. “A good assistant, even if he’s an intern ready to take over leadership, should not force the issue. He should be the intern when God has him as the intern, and he should be the senior pastor when God has him as senior pastor. Trying to be senior pastor when you’re in the intern state doesn’t work.”<sup>1</sup> However in the prophetic ministry model where the prophetic voice is sounded by many voices the challenge is to “learn to honor that (those) position(s) with the respect it (they) deserves-as vital, God-honoring, God-called leadership position(s) in Ministry.”<sup>2</sup> This writer contends that the biblical record states both explicitly and implicitly that the model for living and ministry is that of partnership. What it does not say outright, it indicates by way of story and example. How wonderful might the church and the culture be today if all Christians practiced a biblical partnership model of ministry!

### **The Process**

The purpose of this work is to explore partnered ministry and illustrate examples of how it has been successfully implemented throughout the history of the church. As Pastoral Assistant and Chief of Ministerial Staff, this preacher intends to deal with the stereotypes, challenges and blessings associated with partnered ministry and to be the development of a process for building prophetic alignment that can be used in the local church, in general, and the African-American church, in particular.

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<sup>1</sup> Martin E Hawkins., *The Associate Pastor Second Chair not Second Best* (Nashville, TN: Broadman and Holman Publishers, 2005), 39

<sup>2</sup> Ibid., 12.

### **Statement of Group Focus**

The focus of the Booth, Scott and Williams peer group is *Prophetic Preaching and Ministry: Toward Mega Church or Mega Change*. Again, for the purpose of this study prophetic preaching is defined as “the authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God.”<sup>3</sup> In this new day of staffed ministry, prophetic preaching cannot come from a single voice (the senior pastor), single medium (the sermon), or a single method (preaching). The transformation of people and culture requires a multifaceted approach where each member of the staff is in line with and supportive of the vision of the senior pastor and works to implement the vision.

### **Statement of Particular Ministry Focus**

The pastoral assistant and chief of ministerial staff at Mt. Olivet Baptist Church, facilitates the administration, maintenance and execution of ministries seeking to address the myriad of socioeconomic issues impacting the citizens of the greater Columbus, Ohio, area, in general, and the discipleship of the Mt. Olivet Baptist Church and its surrounding community, in particular. Unfortunately, much like the Elisha of the Old Testament who served Elijah, the Pastoral Assistant serves the senior pastor and leads the efforts to address these issues. Unfortunate because the Elisha/Elijah model is an example of an underdeveloped partnership, this is a hindrance to prophetic ministry.

The deterioration of America’s social structure has its epicenter in the urban areas of the United States. From which African American churches are fleeing and the absence

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<sup>3</sup> Dr. Charles Booth, United Theological Seminary Peer Session, St. Louis, MO: December 2005.

of programs to meet basic human need and the lack of fundamental moral behavior has reached epidemic proportions. However, God never leaves humanity hopeless; God gives hope through the prophets. The truth is that the only way to stop the continuing degradation in America is to ensure the voice of the prophet is heard so people can change. Through ministerial alignment, this prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a symphonic sound of carefully blended instruments. Like a brass band composed of trumpets, trombones, French horns, baritone horns and tubas, each instrument adding the richness of its unique tone to a prophetic melody. Therefore, producing a symphonic melody, a call inviting a society in discord to join in its harmonious refrain pointing people to God's will. Thus, while only one prophetic song is heard, it is made complete and enriched by those who participated in sharing the message.

How then, does one maintain his or her prophetic voice while aligning with others? How do those who have been called into staff ministry positions maintain and align their voices with that of the senior pastor without losing one's own God-given voice? How does a senior pastor empower those who serve with him or her to align themselves with his prophetic vision? When aligned, how does one know when it is time for one's own voice to be heard, with or above the voice of his or her peers? These are the challenges before staff ministers and pastor.

While addressing the emerging issue of partnered ministry, the writer presents a process for prophetic ministry alignment — a ministry that empowers the prophetic voice of the ministerial staff and remain in alignment with the senior pastor's prophetic voice and vision.

### Statement of Current Thought in the Field

In order to get an understanding of the current thoughts in this field of study this researcher examined a number of works. These works have been divided into three segments. The first represent the works recommended by the university. To include titles like Professional Development as Transformative Learning *New Perspectives for Teachers of Adults* by Patricia Cranton; . . .The second section represents the works recommended by the mentors. These works speak to the state of our society and the churches that are implementing a staff ministry model. Exploring titles such as *Celebration and Experience in Preaching* by Henry H. Mitchell; *Emerging Churches Creating Christian Community in Postmodern Culture* by Eddie Gibbs and Ryan K. Bolger; *God's Politics* by Jim Wallis; and *Tempting Faith, An Inside Story of Political Seduction* by David Kuo. The last group represents the works this researcher focused upon in this research project. The study of staff ministry is a growing field. Several works have been written and it appears that there are many more on the horizon. I have examined four: *The Associate Pastor: Second Chair, Not Second Best* by Martin E. Hawkins; *Leading from the Second Chair* by Mike Bonem and Rodger Patterson; *Effective Ministry as an Associate Pastor* by Robert J. Radcliffe; and *Riding in the Second Chariot: A Guide for Associate Ministers* by K. Edward Copeland. Each of these books provides particular insight to growth issues of the associate pastor's position in the church. The following pages represent the impact of these works upon this researcher.

The university required a number of texts as part of this programs curriculum. In this first section the researcher provides the following observations. Cranton's work has shifted the educational paradigm with which this researcher was so familiar. Never

before had the thought of the educational process as a shared learning experience entered the mind of this researcher. A process where the “adult educator roles descriptions are instructor, facilitator, resource person, manager, change agent, or co-learner.”<sup>4</sup> Cranton does not use the terms teacher, professor and student, which were terms commonly used in the realm of academia. Thus, from the very beginning of her work, this researcher could tell that he was about to have some of his assumptions on education challenged. There were several concepts of particular interest.

Cranton’s critique of traditional development strategies was impressive. This researcher had never thought about this concept, he was treading on new ground, but her argument was very clear and he was able to see early on where she was going. Education at this level requires a mutual respect from both the leader and the learner. Here we are not seeking to be given a set of facts or figures and then have our proficiency in the matter measured by some sort of revaluation tool. Instead we seek to be transformed and “interaction with others is a vital component.”<sup>5</sup> Cranton goes on the quote “Freire’s thesis (1970): that teachers and students learn together through dialogue.”<sup>6</sup> The traditional process which is “based on the assumption that the causes of problems are knowledge and skill deficits,”<sup>7</sup> is not valid when transformative learning is the goal.

The chapter on Self-Directed Development was immensely helpful. Cranton succinctly identified its components and defined them as both a goal and process.

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<sup>4</sup> Paricia Cranton, “Professional Development as Transformative Learning.” *New Perspectives for Teachers of Adults* (San Francisco, CA: Jossey-Bass, 1996), 5.

<sup>5</sup> Ibid., 78.

<sup>6</sup> Ibid.

<sup>7</sup> Ibid., 9.



Quoting Knowles who identified “self-directed learning as being a process in which learners ‘take the initiative, with or without the help of others’ (Knowles, M. S. *Self-Directed Learning*. Chicago: Follett, 1975, p. 18) in diagnosing their needs, setting objective, selecting resources, choosing learning strategies and evaluating their process.”<sup>8</sup>

She juxtaposed Knowles with Mezirow who stated that “there is probably no such thing as a self directed learner, except in the sense that there is a learner who can participate fully and freely in the dialogue through which we test our interests and perspectives against those of others and according modify them and our learning goals (Mezirow, J. “A Critical Theory of Self-Directed Learning.” In S. Brookfield (ed.), *Self-Directed Learning: From Theory to Practice*. New Directions for Adult and Continuing Education, no. 25. San Francisco: Jossey-Bass, 1985.27).”<sup>9</sup> Cranton also lifted the work of (Candy, P.C. *Self-Direction for Lifelong Learning*. San Francisco: Jossey-Bass, 1991) who sites four dimensions of self directed development and learning as: personal autonomy - “conceives goals and plans independently of others;”<sup>10</sup> self management – “the willingness and capacity to conduct one’s own education”; learner control – “mode of organizing instruction in formal settings;”<sup>11</sup> and autodidaxy – “intentional Self

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<sup>8</sup> Ibid., 53.

<sup>9</sup> Ibid., 55.

<sup>10</sup> Ibid., 56.

<sup>11</sup> Ibid., 66.

education.”<sup>12</sup> Each dimension is both goal and process meaning the transformative learning is not “a linear sequence ... concepts are interrelated in many ways.”<sup>13</sup>

Cranton believes critical reflection is central in the process of transformative learning. While this researcher agrees with Cranton’s belief, he also believes one’s assumption and practice are necessary for a transformative learning experience. Cranton further notes the “explicating ones assumptions about practice, questioning those assumptions, and possibly revising them can only be conducted by the educator himself or herself.”<sup>14</sup> This was of particular interest to the researcher because although reading Cranton’s work to prepare himself for his role as mentee in this doctoral program, the concepts learned will be of tremendous help to him whenever he serves as a mentor to others.

In the final analysis Cranton argues the core component of transformative learning can be found in the educators’ ability to critically reflect upon their “expectations of themselves, their learners, and the place of education in society. Then examine these assumptions and be free to choose to revise them if they are found to be distorted or invalid.”<sup>15</sup> Cranton has challenged this researcher to rethink his position in this doctoral venture and move from the traditional ideal/role of student and teacher. To

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<sup>12</sup> Ibid., 70.

<sup>13</sup> Ibid., 50.

<sup>14</sup> Ibid., 73.

<sup>15</sup> Ibid., 93.

see himself as a self-directed learner this will “involve reconsidering and perhaps the changing of (his) beliefs and assumptions about education.”<sup>16</sup>

After having read Cranton’s work this researcher better understands how this transformative process will work. He understands that he has a greater responsibility to this learning process than in any other learning process he has embarked upon to date. Here in this doctoral program at the United Theological Seminary it is believed that the thoughts, ideas and experiences of the researcher are a valued and necessary part of the process. Thus, his commitment to the process is paramount to its success. The management of time, energy and resources must be directed and/or redirected to support this venture. During previous learning experiences, it was required to take in information and then express the facts through test quizzes, etc. Learning was not contingent upon the information being life changing or developing it was simply information that had to be learned and/or memorized and then given back to the instructor through some type of evaluation process that was designed to determine whether or not one had successfully grasped the material. This doctoral program is a cooperative learning effort between mentor and mentees. All lives involved are expanded. After reading and understanding Cranton’s work, this researcher is confident now that he is better prepared for this doctoral program, better prepared for this transformative learning and life changing experience.

Of the works recommended by the mentors the following in this second section represents those that this researcher found most helpful. The first text in this section was *Celebration and Experience in Preaching* by Henry H. Mitchell. Mitchell lifted the premise that

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<sup>16</sup> Ibid., 110.

people need a picture from God to take them on their journey and that only Preaching that ministers to the entire person increases the prospect that the preaching event will be a transformative experience and how the celebration can be used to promote encourage the journey. Sighting the words of Christ recorded in the gospels “And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength: this is the first commandment.<sup>17</sup>” Mitchell claims they have been taken out of context in Western culture, that to the hearers of Jesus the words it would have clearly been understood as a holistic command. Actually “the word mind (*dianoia*) in the text would have included understanding, feeling and desiring.<sup>18</sup>” For many years preaching has been aimed at the mind in an attempt to generate change. After all, the Bible says “Be ye transformed by the renewing of your mind.” Mitchell argues that in our culture, mind means intellect. But mind biblically means understanding, feelings and desires.

Mitchell moves on to declare that sermons, Christian creeds and other theological dogma that were/are based upon logical and or cognitive criteria are designed to appeal to reason and /or unity within empire or ecclesiastical bodies, and have little focus on human wholeness and do little to promote and plant faith in the deepest and most complete sense. Thus a holistic faith must be preached that will “include information and reasoning, of course, but the main goal is not informational; it is related to the dept of being. Where trust and distrust reside, appealing to a ‘gut’ faith, with or without the believer’s ability to articulate accurately its profound significance.<sup>19</sup>”

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<sup>17</sup> King James Version *Holy Bible* Mark 12:30, Matthew 22:37 and Luke 10:27

<sup>18</sup> Henry H. Mitchell, *Celebration and Experience in Preaching* (Nashville, TN: Abingdon Press, 1990) 17.

<sup>19</sup> *Ibid.*, 18-19.

This researcher agrees with Mitchell on the point that a sermon must be holistic if it is to effectively birth faith in its hearers. In one section of his work, Mitchell talks about the preacher's use of testimonies. Mitchell outlined two rules "use conversion testimonies and other personal material sparingly." Second that personal examples, even when used infrequently, should never lend glory to the speaker<sup>20</sup> This researcher found himself somewhat torn. Disagreeing on one hand because from experience this researcher has found that personal testimony has been extremely powerful and should be used whenever possible. However in full agreement that such testimonies should never bring glory to the speaker. What Mitchell calls "irrelevant climax"<sup>21</sup>, the situation where the preacher makes sure that the celebration is so powerfully moving, whether it relates to the purpose of the sermon or not. Thus virtually erasing from the memory the meat (if any) of the message is a great point for all preachers to remember. Mitchell also says something very interesting about Narratives. Mitchell says "either one tells the gospel story and makes it live, or one's preaching power is greatly limited for changing lives."<sup>22</sup> Finally Mitchell offers several steps to dynamic, celebrative synthesis in a sermon. "1) Saturation 2) disciplined listening, 3) Practice Runs 4) Self-critique, and 5) Continuing Education."<sup>23</sup>

The second work was *Emerging Churches Creating Christian Community in Postmodern Culture* by Eddie Gibbs and Ryan K. Bolger. This text not only offered a definition for worship and a treatment on spirituality that this researcher found immensely helpful. It broadened the researcher's thinking of Church and how Church

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<sup>20</sup> Ibid., 44.

<sup>21</sup> Ibid., 66.

<sup>22</sup> Ibid., 87.

<sup>23</sup> Ibid., 140.

should look in light of the Gospel of Jesus Christ. As seen in the definition of Emerging churches (1) identify with the life of Jesus, (2) transform the secular realm, and (3) live highly communal lives. Because of these three activities, they (4) welcome the stranger, (5) serve with generosity, (6) participate as producers, (7) create as created beings, (8) lead as a body, and (9) take part in spiritual activities.”<sup>24</sup> In “Christian worship, full participation means bringing all that we have to God. We bring our world, our context, our material reality to God as an offering. In other words, worship is not an escape from life or a masquerade; it does not represent a dividing of the secular and the sacred, leading to bifurcated existence. The combination of sacred and secular is the only way we can ensure that the gospel is incarnational. . . . a participatory, indigenous worship challenges the rigidly maintained sacred/secular division of modernity.”<sup>25</sup> Gibbs says “Spirituality is sometime of a buzzword throughout the Western world. In part, it represents a reaction to the soul-starved secularization that has permeated culture. It represents a longing to experience both the transcendent and the immanent in all realms and to give a sense of intrinsic worth and cosmic significance to the individual.”<sup>26</sup>

In the third work *God's Politics*, Jim Wallis displays an understanding of the root causes and history of the issues facing our communities, nation and world. Then he goes on to share keen insight as to how these issues may be addressed. When politics is defines as the governing of human affairs. This work produces a clear picture of the areas where a prophetic voices needs to be heard. This researcher found is His call for “a

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<sup>24</sup> Eddie Gibbs, Ryan K. Bolger, *Emerging Churches Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 45.

<sup>25</sup> Ibid., 155-156.

<sup>26</sup> Ibid., 218.

new moral and political language that transcends old divisions and seeks the common good, a Prophetic Politic”<sup>27</sup> intriguing. Here to fore the researcher has never heard such an idea articulated in such a clear manner by someone outside of his community. Per Wallis “prophetic politics would not be an endless argument between personal and social responsibility, but a weaving of the two together in search of the common good. . . . Prophetic politics wouldn’t assign answers to the government, the market, or the churches and charities, but rather would patiently and creatively forge new civic partnerships in which everyone does their share and everybody does what they do best. Prophetic politics wouldn’t debate whether our strategies should be cultural, political, or economic but would show how they must be all three, led by a moral compass.”<sup>28</sup> His treatment in the chapter entitled “Truth Telling About Race, *America’s Original Sin*” was extremely powerful.

This fourth work, by David Kuo was quite interesting. Unlike many of the other works mentioned that were full of fact and statistics. Kuo’s work was about his experience about what he discovered not through research but through living. Thus it read much more like a story than any of the others. An enjoyable read, this researcher was quite impressed with Kuo as a person. He had the courage to share his own challenges and to air his own dirty laundry. It seems Kuo held nothing back. He writes about the death of a high school friend who had just accepted Jesus as savior. He discloses the collaborative decision between he and his girlfriend to abort the unplanned pregnancy. The guilt of which seems to have driven his early political agenda and even

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<sup>27</sup> Jim Wallis, *God’s Politics* (San Francisco, CA: HarperCollins, 2005), 75.

<sup>28</sup> Ibid., 76.

years later inform his living and commitment to right to life movement. He had a near death experience. The deep disappointment he experienced upon the discovery of corruption within the political system. But mostly his struggle to determine how God and politics works: He struggles with how is a Christian is to respond to the myriad of social issues through the political process?

This writer appreciated the peek behind the scenes that Kuo provides. A glimpse confirming what everybody knows. That the political process is not crystalline, that our democracy, like the Church is not perfect. There is a line from this work where Kuo is sharing about some of his close friends and coworkers and their views. Kuo says “Mick Gerson frequently bemoaned democracy, calling it inferior to benevolent dictatorship.”<sup>29</sup> The problem he stated was the inability to find a truly benevolent dictator. That is why Christianity works. We have an omnipotent, yet immeasurably benevolent, not dictator but monarch in the person of Jesus Christ.

There were several pieces of advice that this researcher found extremely helpful. Words of wisdom that this researcher intends to apply to his own living. Take for instance the way in which he defines Jesus, as “the unknowable and unreachable God in knowable and reachable form.”<sup>30</sup> This writer is not sure if he has ever heard the incarnation placed in such simple language. That does not diminish the significance of its meaning. There are the words offered to him by Mr. Ashcroft, to “Put on the spirit of Christ nothing of

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<sup>29</sup> David Kuo, *Tempting Faith, An Inside Story of Political Seduction*, (Free Press, New York, NY, 2006), 56.

<sup>30</sup> *Ibid.*, 7.



lasting value has ever been accomplished in arrogance.”<sup>31</sup> While Kuo was so busy trying to make the world a better place for Christ but was his doing it through the spirit of Christ or arrogance. What a wonderful question for the church. Are we doing what we do for the kingdom or out of arrogance? The building we built, the ministries we begin, the programs produce. Are these things done in the spirit of Christ or are they done in arrogance? Kuo changed his career as a testimony of his commitment to be a “Model of Christ’s humility and not Washington’s arrogance.”<sup>32</sup> Although not calling for a career changed for many of those in Washington, a call to a commitment to the model of Christ would do the world a great good.

It not unlike another phrase I found helpful. Kuo had allowed “opposing sin (to) become a substitute for pursuing God.”<sup>33</sup> One must always be careful not to let our ideology become our faith. It is a very easy error to make. It is a slippery slope that everyone must gingerly tread. It is living life on a knives edge trying not to cut ones jugular in the tension between ideology and faith. Kuo spoke of a group called “The Fellowship.” How it is that they are the most powerful religious group in Washington. Kuo explains that the Fellowship is not pushing a political agenda. That “Only Jesus” is their motto.<sup>34</sup>

What a thought, what a motto! Too often people like this are seen as sellouts or compromising heretics. But they just might be doing the true work of Christ. The model of Jesus’ ministry is not one of separation but inclusion. In fact that is why he came, is it

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<sup>31</sup> Ibid., 71.

<sup>32</sup> Ibid., 89.

<sup>33</sup> Ibid., 32.

<sup>34</sup> Ibid., 23.

not. To restore those to God who had been separated from God. This researcher believes that many in the church have lost balance on this point. Either they have become separatist or inclusionist, when the model of Christ requires a balance. A balance which it seems the motto of “only Jesus” fits well

Kuo ends this work, but his story is in process. Many of his questions have not been answered. The problems have not been solved. His past demons still live. He expresses early in this work how “he came to be a republican due the democratic parties hostility toward the issues he felt strongly about.”<sup>35</sup> This makes me feel that Kuo really is neither. He is calling for what Jim Wallis in “God’s Politics” calls a new political agenda. One based upon an overall moral base. What would it be like to put these two gentlemen in the same room? To outline an agenda for political reform, a reform that will be nothing less than “Prophetic”!

For the third section this researcher found particularly useful was *The Associate Pastor: Second Chair, Not Second Best* by Martin E. Hawkins. In this work Hawkins uses the illustration of an orchestra and the difference in the way seating is determined in the string and brass sections. As a former musician, this writer was familiar with the metaphor. Hawkins states in the church “we’re not talking about second fiddle . . . ;”<sup>36</sup> we are talking about second chair. Hawkins looks at three categories in which staff ministers (pastoral assistants or assistant pastors) fall and which he entitles “the intentional assistant, the unintentional assistant, and the unintentional pastor.”<sup>37</sup>

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<sup>35</sup> Ibid., 52.

<sup>36</sup> Hawkins, *The Associate Pastor: Second Chair*, 10.

<sup>37</sup> Ibid., 18.

The intentional assistant is called specifically for that role. Their “desire is to be on a staff. Minus the pressure or limelight of the head chair.”<sup>38</sup> The unintentional assistant is “called to train for the pastorate through the assistant role.”<sup>39</sup> This person tends to view “their role as an internship nothing more than a transitional”<sup>40</sup> move before the senior pastorate. Then you have the unintentional pastor this person “becomes a senior pastor, but after two or three-or even ten-years, they are fired, quit or realizes that they are not senior pastor material.”<sup>41</sup>

The second work, *Leading from the Second Chair* by Mike Bonem and Rodger Patterson, is thus far the most scholarly of the works reviewed. Bonem and Patterson raise three paradoxes inherent in serving as an associate pastor — the Subordinate-Leader paradox, the Deep-Wide paradox, and the Contentment-Dreaming paradox. Each of the paradoxes was quite interesting and helpful in defining issues that many who serve in this role certainly have faced. The authors state the Subordinate-Leader paradox is the “challenge to successfully balance because it is relationally intensive and partially dependent on another person your first chair.”<sup>42</sup> The Deep-Wide paradox “requires that one see the big picture and make decisions that affect the entire organization.”<sup>43</sup> The Contentment-Dreaming paradox focuses on the “restless tension in our souls that makes

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<sup>38</sup> Ibid., 19.

<sup>39</sup> Ibid., 36.

<sup>40</sup> Ibid., 21.

<sup>41</sup> Ibid., 25.

<sup>42</sup> Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco: Jossey-Bass, 2005), 25.

<sup>43</sup> Ibid., 67.

us wonder if it is possible to dream great dreams and be content at the same time.”<sup>44</sup> It is in that tension that the effective second chair leader must live.

Bonem and Patterson in discussing the Deep-Wide category make the intriguing statement, “If a first chair is not well versed in the details, it is excused because he or she is the ‘visionary leader, a big picture person. But if a second chair misses either end of the deep-wide continuum, the person’s performance might be considered in need of improvement.”<sup>45</sup> That is the associate pastor must both understand the large vision and have the detail skills to implement the vision effectively.

The third work, *Effective Ministry as an Associate Pastor* by Robert J. Radcliffe, took on a more counseling perspective complete with discussion questions at the end of each chapter. It literally provides the hard questions that an associate needs to ask the senior pastor, the leadership and of him or herself.

The fourth text, *Riding in the Second Chariot: A Guide for Associate Ministers* by K. Edward Copeland, J.D., was the least scholarly of all the works. However, it afforded great insight through its use of everyday language and events to bring clarity to the position of associate pastor. For example, the chapter on family, Copeland’s admonishes the married minister, “Encourage your wife by making her your first priority.”<sup>46</sup> This simple statement was extremely beneficial in light of the many issues married ministers face. Although both Radcliffe and Hawkins address the issues of marriage and family, Copeland’s treatment on the matter provided practical insight.

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<sup>44</sup> Ibid., 117.

<sup>45</sup> Ibid., 67.

<sup>46</sup> K. Edward Copeland, *Riding in the Second Chariot: A Guide for Associate Ministers* (Kankakee, IL: Prayer Closet Press, 1999), 100.

## CHAPTER THREE

### THEORITICAL FOUNDATION

Newton's First law of Motion states, "Every object in a state of motion tends to remain in that state of motion unless an external force is applied to it."<sup>1</sup> Therefore, a moving object does not change its direction unless an outside force impacts it. In like manner, it has been said that a stationary object does not move unless an external force is placed upon it. The same can be said of an individual or a culture of people; neither changes for the sake of change. Once settled in or moving toward a specific goal, there must be an encounter with a greater force to move or change trajectory. Individuals and cultures move and evolve out of necessity as they search for something new, fresh and innovative. It has been said that necessity is the mother of invention. While this may be true technologically, when it comes time to change people or culture, there is a need for a greater voice. There is a need for a prophetic voice.

The focus of the Booth-Scott-Williams peer group is *Prophetic Preaching and Ministry in the Post-Modern Age: Toward Mega Church or Mega Change*. For the purpose of study, our group has defined prophetic preaching as "the authentic and undeniable proclamation of the Word of God to a people and culture with the intent of

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<sup>1</sup> Isaac Newton, "First Law of Motion;" Available from <http://csep10.phys.utk.edu/astr161/lect/history/newton3laws.html>; Internet; Accessed 6 March 2006.

transforming both people and culture into the will and purpose of God.”<sup>1</sup> This position is based on the premise that it was the intent of the prophets of old, as well as the prophets of the modern era, to promote change individually and culturally, thus, turning the thinking and living of the people from their own ways to the ways of God. “There will always be individuals who function as agents of change and transformation in society, but the church delights in referring to those persons as Prophets.”<sup>2</sup> As with the law of motion, the contention asserted is that there has not been, and never will be individual or cultural change without the challenge of the prophet who is charged to speak the truth of God’s Word. It is that change that Gibbs suggests the Emerging Church will do her work. “Emerging churches will take shape inside the new culture as a redeeming prophetic influence.”<sup>3</sup> Yet there can be no Emerging Church, there will be no individual or cultural change toward God; unless the force of the prophetic voice is heard.

### The Tenor and Tone of the Prophetic

In the bible there are numerous examples of the prophetic voice. To one it is the voice that erupts from our innermost being. To another it is the voice sharp and piercing. To some it is smooth and penetrating. Then to others be relentless, counterintuitive and endearing. Yet each unique with its own distinct tone and tenor, each with its own particular resonance and tempo is the prophetic voice calling for change:

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<sup>1</sup> Dr. Charles Booth, United Theological Seminary Mentor Meeting, December 2005, Saint Louis, MO.

<sup>2</sup> Ibid., August 2007.

<sup>3</sup> Eddie Gibbs, Ryan K. Bolger, *Emerging Churches Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 51.

### The Voice Erupting from Our Innermost Being<sup>4</sup>

In the Gospel of Luke one finds an account of the prodigal's son. While there may be those that would argue that when the text says, "he came to himself" that it was nothing more than common sense speaking. One might also contend that it was the prophetic voice erupting from his innermost being which motivated him to make a change.

### The Voice Sharp and Piercing<sup>5</sup>

In 2 Samuel 12 we find the story of the prophet Nathan in dialogue with the King. David, Israel's greatest king and the apple of God's eye was guilty of fornication and murder. God sent the prophet to confront the King on this issue. So, after an illustration that clearly depicted the ungodliness of these actions. Nathan informed the King that he was the guilty party. The Prophet's words were a clearly a sharp and piercing rebuke of King.

### The Voice Smooth and Penetrating<sup>6</sup>

The prophetic voice can be smooth and penetrating as in God's instructions to the prophet Isaiah concerning Israel. That in the aftermath of her sins her debt had been paid and God was now ready to bless her again. Here the prophetic is as that of a parent

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<sup>4</sup> Lk 15: 11-21 NRSV Unless otherwise indicated, all biblical references are taken from the New Revised Standard Version.

<sup>5</sup> 2 Sa 12:1-16

<sup>6</sup> Is 40:1-8

whom after disciplining their child. Calls to them in love to let them know that in spite of the punishment they have endured the parents love for them has never faded.

#### The Voice Relentless, Counterintuitive and Endearing<sup>7</sup>

The prophetic voice can be relentless, counterintuitive and endearing as with Hosea. Who was commanded by God to marry a whore. Then endure her infidelity over and over again until she became faithful. Here god just would not allow Hosea give up on Gommah, because was determined not to give up in Israel.

The above biblical references show that one is impacted by the prophetic voice whether it is spoken from an external source or resonates from an internal yearning for social or emotional contentment. The prophetic voice whether it is heard erupting from ones innermost being; sharp and piercing; smooth and penetrating; or relentless, counterintuitive and endearing. Is the force upon individuals and cultures that leads to transformation. The prophetic voice is the call for persons to be transformed to the will and purpose of God.

#### The Importance of A Prophetic Voice

The need for the prophetic voice is greater today than ever before. Today there are so many voices straining to be heard in society. The voices of technology, political correctness, wealth, etc. all proclaim the need for independence, unconditional acceptance of all lifestyles, or pursuit of self-centered objectives. Wallis in his work, God's Politics calls for a "Prophetic politic." Politics that "finds its center in

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<sup>7</sup> Ho 14:4-7



fundamental moral issue like children, diversity, family, community, citizenship and ethics (others could be added, like nonviolence, tolerance and fairness) and tries to construct national directions that many people across the political spectrum could agree to.”<sup>8</sup> This is the prophetic voice of self-denial and adherence to God word must be heard above their roar of self-centeredness. But in order attain the best possible effect. The prophetic voice must not be relegated to a 30-minute sermon on Sunday morning, nor can it be the sole responsibility of the senior pastor to sound the call for God. Eddie Gibbs and Ryan K Bolger write in their work *Emerging Churches*. “A single leader produces a truncated form of Christianity, one that does not offer the richness of all gifts shared. Doug Pagitt (Solomon’s Porch, Minneapolis) sees that shared and multi-gifted leadership is essential for the church to realize its true nature as the body of Christ.”<sup>9</sup> This writer contends that in partnered ministry, associate ministers can exercise their prophetic gift by being in alignment with the prophet and using his or her individual gifts and talents to aid in the call for transformation. Then the impact of the prophetic voice is magnified because it is heard through ministerial alignment.

### **Biblical Foundations**

#### Elijah and Elisha

To illustrate the Model of Biblical Partnership this researcher would like to examine 2 Kings 2:1-11, with an emphasis on verse 11. Here we find the story of the

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<sup>8</sup> Jim Wallis, *God’s Politics* (San Francisco, CA: HarperCollins, 2005), 75.

<sup>9</sup> Eddie Gibbs, Ryan K. Bolger, *Emerging Churches Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 200.

final days of the Prophet Elijah's ministry. How his partnership with Elisha evolves from an underdeveloped one to an example of Biblical Partnership. Having consulted the following resources: Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament*. Wheaton, IL : Victor Books, 1993; Larry Richards, ; Lawrence O. Richards, : *The Teacher's Commentary*. Wheaton, Ill. : Victor Books, 1987; Robert Jamieson, A. R. Fausset, David Brown, : *A Commentary, Critical and Explanatory, on the Old and New Testaments*. Oak Harbor, WA : Logos Research Systems, Inc., 1997; H. L. Willmington, : *Willmington's Bible Handbook*. Wheaton, IL. Tyndale House Publishers, 1997; James M. Freeman, ; Harold J. Chadwick, : *Manners & Customs of the Bible*. Rev. ed.]. North Brunswick, NJ : Bridge-Logos Publishers, 1998; and Richard Nelson, *Interpretation A Bible Commentary for Preaching and Teaching First and Second Kings*. Louisville, KY, 1987. This researcher has been able to set the context of this verse to present the following exegetical interpretation of it mean for the church and partnership today.

#### Sociopolitical Climate

The year is 850 BCE and the ministry of Elijah is coming to an end. Elisha the apprentice and successor of Elijah, like his predecessor they have ministered in the Northern Kingdom of Israel. During Elisha's life, Ben-Hadad and then Hazael ruled Syria, building a powerful Aramean empire. Ahab was dead, but members of his family still ruled, and like their father followed wicked ways. Elisha lived to command the anointing of Jehu as king of Israel, and see Jehu destroy not only Ahab's family but also wipe out Baal worship in Israel.

The Bible, however, focuses on the prophets first and only secondarily on the political and military situation. Their stories give us insight into this critical period of Old Testament history, and help us to see God as One who remains involved in the lives of ordinary people even when the nation has strayed far from His ways.

## Background

The ministries of Elijah and Elisha have often been contrasted. Elijah was a fiery prophet who suddenly appeared in a dramatic fashion, while Elisha was a pastor-prophet who ministered in a personal way to the people. Elijah belonged to the rugged hills, Elisha to the peaceful valleys. Elijah was a solitary servant, while Elisha enjoyed fellowship with the people. Broadly speaking, Elijah was a prophet of judgment who sought to turn the nation back to God, while Elisha was a minister of grace who called out “a remnant” before the nation was destroyed.<sup>10</sup>

Elisha was farming when Elijah came to him. He was working a rich man’s fields, plowing with the twelfth of 12 pair of oxen. Elijah threw his coat around Elisha, claiming him for his service, and walked on. Elisha was ready to follow, but begged permission to say good-bye to his parents.

After saying farwell to his parents Elisha killed the oxen he had been working with, and cooking them with a fire fueled by burning his farm equipment. Literally “burning his bridges behind him,” because neither the oxen nor the equipment belonged

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<sup>10</sup>Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament* (Wheaton, IL: Victor Books, 1993), 2 Ki 1:1.

to him. “Elisha became Elijah’s attendant and later, his successor.”<sup>11</sup> Signaling the move from underdeveloped partnership to a Biblical Partnership.

Elisha promised to follow Elijah faithfully; and did in spite of opportunities to depart. He served Elijah about ten years when he was told that Elijah was going to leave him. Elisha refused to let Elijah go on his last journey alone. And had Elisha not kept his promise (1 Kings 19:20), he would have missed the blessing.

What a contrast can be seen in Elisha, who served Elijah so faithfully, and Elisha’s own companion, Gehazi. Who, unfortunately in time would run after a man Elisha had helped, and beg for personal riches (2 Kings 5). Elisha’s ambition was spiritual. He sought only strength and enablement to serve God.<sup>12</sup>

#### The Text

Verse 1-7. In the opening verses of this chapter we find Elisha being lead on what seems to be a pointless journey. Everyone knows that Elijah is about to leave, they just don’t know when how or where. Elijah seems to be determined to make this transition alone but Elijah would not give him any privacy. So they go from Gilgal to Ebal to Gerizim to Beth-el to Jericho.

1. Gilgal — rolling, ‘circle,’ “a wheel” It was “beside the oaks of Moreh,” near which Abraham erected his first altar (Gen. 12:6, 7).<sup>13</sup>

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<sup>11</sup> Larry Richards, and Lawrence O. Richards: *The Teacher's Commentary* (Wheaton, IL: Victor Books, 1987), 266.

<sup>12</sup> Ibid.

<sup>13</sup> M.G. Easton, *Easton's Bible Dictionary 3<sup>rd</sup> ed.* (London, England: Thomas Nelson, 1897), Ge 12:6-7.

2. Ebal — stony, “stone” or “bare mountain” was the site of the first great altar erected to Jehovah (Deut. 27:5–8; Josh. 8:30–35).<sup>14</sup>
3. Gerizim (gair-uh-zeem), the bulky mountain “cuttings off.” The ‘center of the land,’ thought of as meeting place of heaven and earth by early Israelites. For Samaritans, the place to worship God (John 4:20).<sup>15</sup>
4. Bethel (beth-uhl), “house of God.” When Jacob was going to Aram, he spent the night at Bethel and had a dream. As a result he built a shrine there and named the place Bethel (Heb., ‘house of God’; Gen. 28:19; 35:1-7).<sup>16</sup>
5. Jericho (jair-i-koh), “its moon” a strategic entrance point from TransJordan into the highlands of Judah.<sup>17</sup>

Gilgal, Beth-el and Jericho were homes to schools of the prophets which Elijah had founded. In traveling to these places, it could be that Elijah wished to pay a farewell visit to these several institutions, which lay on his way to the place of ascension, where there would be no eye-witnesses of his glorification. All his efforts, however, to prevail on his attendant to remain behind, were fruitless. Elisha knew that the time was at hand, and at every place the sons of the prophets spoke to him of the approaching removal of his master. When they got to the Jordan, they were followed at a distance by fifty sons of the prophets, from Jericho, who wanted to witness the miraculous translation of the prophet. For as Enoch was to the patriarchal dispensation and Christ would be to dispensation of grace. So Elijah was to be for the dispensation of the Law. A visible proof of another state! It could be that Elijah thought that God would take him from one of those places because of their religious significance to the children of Israel.

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<sup>14</sup> Ibid., De 27:5-8, Jo 8:30-35

<sup>15</sup> Paul J. Achtemeier, *Harper's Bible Dictionary*. 1st ed. (San Francisco, CA: Harper & Row, 1985), 340.

<sup>16</sup> Ibid., 105.

<sup>17</sup> Ibid., 458.

Verse 8- the crossing of the Jordan. There is the move from the land of promise, to the wilderness (the land of mystery and the unknown). The transition from a land flowing with milk and honey to a place where you must trust God daily for manna and quail. Returning to the previous thought, this researcher can not be completely sure why Elijah went to all those cities. Is not sure why, But whatever his reasons in the end Elijah discovered that sometimes the place of one greatest blessing does not occur in the promise land but in the wilderness.

Verse 9- The Question, The Response. “Elijah said unto Elisha, Ask what I shall do for thee”—apparently Elijah thought either that it would be in his power to bequeath it, or that God, at his request, would grant it. “let a double portion of thy spirit be upon me”— This request was not, as is commonly believed, for the power of working miracles exceeding the magnitude and number of his master’s, nor does it mean a higher endowment of the prophetic spirit; The request reflects Old Testament inheritance law: the oldest son and successor of his father was given a double portion [De 21:17]. Elisha was asking to succeed Elijah as leading prophet in the land.

Interestingly, the Bible also reports twice as many miracles of Elisha as Elijah (14 compared to 7). They are: (1) separating the Jordan waters, 2 Kings 2:14; (2) healing spring waters, 2 Kings 2:21; (3) cursing jeering young men, 2 Kings 2:24; (4) filling ditches with water and winning a battle, 2 Kings 3:15–26; (5) multiplying a widow’s oil, 2 Kings 4:1–7; (6) promising a pregnancy, 2 Kings 4:14–17; (7) raising a Shunammite’s son from the dead, 2 Kings 4:32–37; (8) making poison harmless, 4:38–41; (9) multiplying loaves, 2 Kings 4:42–44; (10) healing Naaman the leper, 2 Kings 5:1–19; cursing Gehazi with leprosy, 2 Kings 5:27; (11) making an axe head float, 2 Kings 6:1–6;

(12) blinding and trapping an Aramean army, 2 Kings 6:8–23; (13) showing his servant an angel army, 2 Kings 6:15–17; (14) and predicting an excess of food for besieged Samaria, 2 Kings 6:24–7:20. Elisha was neither superior to, nor perhaps equally great with, his predecessor. His request was, simply, to be heir to the prophetic office and gifts of his master.

Verse 10- The Answer “Thou hast asked a hard thing”—this extraordinary blessing was not in the hands of Elijah to give, God only, could make that happen. Nevertheless his response serves two reasons. 1. It kept him close 2. It encouraged him to believe it would be so. What Elisha missed it seems is that this too is a test. He wasn’t blind so seeing in the natural was not an issue. What Elijah was saying was “can you see the unseeable?” This event was not going to be visible to the ordinary eye. Only the one(s) who had caught the vision.

Verse 11- “and it came to pass, as they still went on and talked, that, behold . . .” Elisha passed a series of tests to make partner. 1. He demonstrates loyalty; 2. He follows wherever Elijah led; 3. He makes a good request; 4. He walks with Elijah until the end and 5. He caught the vision. There is no way for us to know how long they walked or what was shared between them. But no doubt it was a time of heartfelt and sincere conversation. The kind of conversation where one is able to share their inner-most thoughts and feelings, knowing that their time on this earth is at its end.

They began their walk the same way they had walked for over ten years, but this time it was different. Notice you get the feeling that they were talking to each other and listening to one another. It was not Elijah speaking and Elisha listening. They were having a dialogue. There was a shift, every walk before began as an underdeveloped

partnership and ended with them in the same state, but this time the stage was set to make a change. This is not unlike the words of Jesus to his disciples in “I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, . . .”<sup>18</sup> Ministry broke forth on a new level . . . It is as though when the final barrier to Biblical Partnership was reached Elijah was translated. Notice they both saw the chariot of fire. They saw it together, and then were separated so that Elijah could get on board.

What Does this Mean for this Project?

Just as there were five places that both Elijah and Elisha had to go there five tests Elisha had to pass. There are Five Principles that are seen in Biblical Partnerships. In each mirroring one of the tests Elisha had to pass in order to get the blessing of the elder son. Note that achieving these principles in your local ministry does not require that someone in the partnership ascend. But it does require a level of sharing and vulnerability that most are unwilling and unlikely to reach under normal circumstances.

### The Five Principles of Biblical Partnership

The Bible is replete with examples of partnered ministry. Below there are five Principles that are unique to biblical partnership. Firstly they are “Required to Reach Pinnacle Achievements.” Secondly, they “Minimize Our Weaknesses.” Thirdly, they “Maximize our Strengths.” Fourthly, they are “Focused On The Unit and Not On The

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<sup>18</sup> *The Holy Bible, New Revised Standard Version*. (Nashville, TN: Thomas Nelson Publishers, 1989), Jn 15:15



Parts.” And lastly, they, “Expand in Tribulation.” Consider the following Biblical examples and the principle each one teaches:

### **Biblical Partnerships are Required to Reach Pinnacle Achievements<sup>19</sup>**

Notice that from the opening lines of scripture, one is drawn into what later becomes a divine paradox. In the book of Genesis, God who is addressed as a singular being in the first few verses suddenly says “let us.” From where did the “Us” in God come? Throughout the first chapter, the persons of the Godhead had worked independently. However, when God came to the pinnacle achievement of creation, that being the creation of God’s own image and likeness, God partnered with the only other being worthy of such a task — God’s Self, the “Us” of the creation story.

### **Biblical Partnerships Minimize Our Weaknesses<sup>20</sup>**

Consider Moses in this text bowing before the burning bush. Chosen of God for a great mission, but all Moses could think about was his weakness. God did not take away the weakness but gave him a partner in Aaron whose strength minimized the weakness of Moses. Moses was therefore able to go before Pharaoh and accomplish the task God had given him. Not because God took away his weakness but because God gave Moses a partner in Aaron to minimize it.

### **Biblical Partnerships Maximize Strengths<sup>21</sup>**

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<sup>19</sup> Ge 1:1-27

<sup>20</sup> Ex 4:14-17

Joshua who would one day become the leader of the Hebrew people assisted Moses in his young adult years. A leader in his own right, Joshua assisted Moses and heard first hand what God had said to Moses. It was in the tent of Moses where Joshua gained wisdom that in the coming years would maximize his budding military and leadership qualities. Little did Joshua know that his time with Moses as training him for the day when he would lead. Thus his existing strength was maximized by his partnership with Moses.

### **Biblical Partnerships Focus On The Unit and Not On The Parts<sup>22</sup>**

One of the last things that Jesus did before His ascension was to send the disciple/apostles out in pairs. He created partnerships within the larger group to promote the growth of the whole. Consider this occasion while Peter and John were on their way into the temple to pray. Although Peter did the talking in this instance, his words did not single him out. The words of Peter emphasized the unit. Look on *us*! Not me, not him, but *us*. This word denotes and promotes the unit and not the parts but the partnership.

### **Biblical Partnerships Expand in Tribulation<sup>23</sup>**

While Paul chose Silas to work with him, evidences of the mutual respect and collective power can be seen in the Philippians jail narrative. There is no record of sharp words, casting of blame or regret for their imprisonment. There was only collective

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<sup>21</sup> Ex 33:11

<sup>22</sup> Ac 3:1-5

<sup>23</sup> Ac 15:40-41

praise to God, which ushered in a miracle, a miracle that transformed the lives of all the prisoners and granted them freedom from their captors.

These principles can be seen in the lives and ministries of countless other men and women who worked as ministry teams in the building of the Kingdom. This list includes Deborah and Barak, Aristarchus, Epaphras, Luke, Demas, John-Mark, Archippus; Agabus; Phoebe, Dorcas, Prisca, Mary, Junia, Tryphaena, Tryphosa, Julia; Nympha.<sup>24</sup> All stand as shining examples of how God used partnerships to advance the work of the Kingdom. It is interesting to note many of these partnerships were comprised of family members or husband and wife teams. These examples emphasize the importance of relationship in ministry. Paul's frequent mention of families drives this point home. Aquila and Prisca, Andronicus and Junia, and Philologus and Julia are all marital teams.<sup>25</sup>

### Free From Conflict?

While God sometimes used kinship ties to establish ministry teams the real focus should be on how God combined various gifting to accomplish ministry. The fruit of these partnerships confirm that they were God-ordained. However, history shows that they were not free from conflict. Having previously reviewed some of the outstanding partnerships found in the scriptures; turn now to the difficulty evident in various partnerships.

The Godhead partnered in the creation of humanity without contention. However, when it came time to save humanity there were at least two occasions where stress

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<sup>24</sup> CF Jdg 4:4,6-8 & 10, Co 4: 10-17, Ac 21: 10-11, Ro 16: 1-16, Co14: 15 respectively

<sup>25</sup> CF I Cor 16:19, Ro 16:7, Ro 16:15 respectively

entered the partnership. The first was in a garden<sup>26</sup>. Jesus, in the garden of Gethsemane, prayed that the cup pass, but in the end submitted to God's will. The second was at Calvary when God turned from Jesus as he took on the sin of the world<sup>27</sup>, but raised him from the dead on the third day morning.

God sent Aaron to be Moses' mouthpiece, but there are at least two occasions when Moses and Aaron were in disagreement. The first can be found in the immediate aftermath of the Exodus.<sup>28</sup> The children of Israel were camped at the foot of Mt. Sinai and Moses went up into the mountain to commune with God. Aaron, the primary authority, allowed the people to convince him to do something he knew was wrong. On the second occurrence Aaron, with the support of his sister Miriam, felt their relationship with God justified and validated their right to question Moses' choice concerning a new wife.<sup>29</sup>

In another occurrence, Joshua, who would become the leader of the people, could not tell the difference between the sound of war and the sound of a party. *"Joshua heard the noise of the people as they shouted and he said to Moses, 'There is a noise of war in the camp, But Moses said, 'It is not the sound made by victors, or the sound made by losers; it is the sound of revelers that I hear.'"*<sup>30</sup>

There is also difficulty in partnerships during the period of the judges. For instance, although there was not much debate between Deborah and Barak before they

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<sup>26</sup> Mk 14 32-36

<sup>27</sup> Mk 15:33,34

<sup>28</sup> Ex 32: 1-6 & 21-25

<sup>29</sup> Nu 12:1-12

<sup>30</sup> Ex 32:17-18

were able to build their partnership, Deborah made it clear that because Barak refused to go on his own as God had commanded, a woman would be given credit for the victory. Thus, it was that a woman named Jael, not Barak, killed Sisera the leader of the Hebrews' enemy.<sup>31</sup>

Remember the difficulty that arose the day the mother of James and John requested seats in the kingdom and the other disciples became angry?<sup>32</sup> Or when Paul sought to be accepted as a legitimate apostle? There was tension that God used Barnabas to defuse.<sup>33</sup> Paul personally speaks of this event in Galatians 1:11-2:10. Nor can we ignore the time that Paul had a falling-out with Barnabas over John Mark. *“Barnabas wanted to take with them John called Mark. But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus,”*<sup>34</sup> Paul was left to travel with Silas. This conflict allowed for greater ministry on at least two fronts. First, this conflict fostered the establishment of a second ministry at a different site. Secondly, the conflict inadvertently opened the door for young Timothy to be trained. *“Paul went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. He was well spoken of by the believers in Lystra and Iconium. Paul*

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<sup>31</sup> Jdg 4:8-10, 14-15, 17-22

<sup>32</sup> Mt 20:20

<sup>33</sup> Ac 9:26

<sup>34</sup> Ac 15:37-40

wanted Timothy to accompany him . . .”<sup>35</sup> And what of the conflict that arose when Paul witnessed the hypocritical behavior of Cephas in the city of Antioch.<sup>36</sup>

This is a reminder of the tenuous nature of partnership when partners are not in agreement on an issue. The natural tension for all Christians can be found in God’s mandate to witness to the world through our living. This is to be “in the world but not of the world.”<sup>37</sup> We must never forget that “church is a place where those on the journey can meet up with one another. . . . it is not a safe haven for people who have “arrived” but a meeting point for those on the journey of faith.”<sup>38</sup> So that even when partnerships in ministry are God-ordained, close attention must be paid to the temple in which the gift is housed. The Bible says that *“But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.”*<sup>39</sup> Though gifted and coupled by God, within partnerships, the issues of humanity still have a way of putting flies in the ointment. The good news is that flies in the ointment can be picked out!

### Restoring The Broken

Look more closely at the situation with Paul and John Mark. It is in Acts 12:24-25 that Paul, Barnabas, and John Mark are engaged in a ministerial partnership. *“But the word of God continued to advance and gain adherents. Then after completing their*

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<sup>35</sup> Ac 16:1-4

<sup>36</sup> Ga 2:11

<sup>37</sup> Jh 17:11-18

<sup>38</sup> Gibbs and Bolger, *Emerging Churches*, 93.

<sup>39</sup> 2 Co 4:7

*mission Barnabas and Saul returned to Jerusalem and brought with them John, whose other name was Mark.*”<sup>40</sup> In the next chapter of Acts, John Mark abruptly left the team at Pamphylia “Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem;”<sup>41</sup> There is no indication John Mark did not have the necessary gifts or abilities; however, his failure to stay on the course on this journey made Paul reluctant to include him in another ministry partnership.

It was not about gift or ability; it was about the personality of perseverance. Paul was holding John Mark’s prior behavior against him. Even when partnered by God, people will have conflicts due to their differences. These conflicts while a natural part of life must not be a destructive force to the mutual goal. In this story, it seems that Paul, of all people, would have been more forgiving. He had only a short time ago been rightly accused of being an enemy of the church. Further, it was Barnabas who had interceded on his behalf.

*“When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.”*<sup>42</sup>

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<sup>40</sup> Ac 12:24-25

<sup>41</sup> Ac 13:13-14

<sup>42</sup> Ac 9:26-28

The church was holding Paul's past behaviors against him. The apostles/disciples were not questioning Paul's knowledge, understanding or giftedness; it was his past.

It is good to know that in time not only was Paul accepted by the church, but Paul also came to trust John Mark. He was able to move beyond his personal biases. Paul also became an advocate of John Mark and encouraged others to support his ministry. Consider Paul's words to the church of Colosse, "*Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions-if he comes to you, welcome him.*"<sup>43</sup> Even as Paul awaits death he pens a letter to Timothy and in it requests the presence of John Mark. "*Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry.*"<sup>44</sup> Although there are times in ministry partnerships when personal differences cause a rift in the relationship, when conflict occurs Christians must work purposefully toward reconciliation. Only then can conflict evolve into opportunities for the true love of Christ to be made manifest in the lives of His people.

### **Theological Foundation**

Created By Partnership for Relationship

God created humanity to be interdependent beings. God is the quintessential interdependent Being. Consider the Trinity. "*The Father gives the order and vision, the son obeys and serves, and the third chair, the Holy Spirit, humbly makes sure that the*

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<sup>43</sup> Col 4:10-11

<sup>44</sup> 2 Ti 4:11-12



*work of the other two gets completed.*”<sup>45</sup> It is the partnership between the three that make God, God. The absence of any element, Father-Son-Holy Spirit, would make it impossible for God to be God. Each operates within each one’s respective areas of giftedness, the Father in creation, the Son in redemption and the Holy Spirit in sanctification. This is accomplished without competition, strife, or contention. For some, belief in the Trinity is problematic; as Christians, it is a part of a great mystery that one accepts as a part of the faith. Gabriel Marcel said it best when he wrote,

*“A mystery is very different from a problem. While a problem can be solved, a mystery is inexhaustible. A problem can be held at arm’s length; a mystery encompasses us and will not let us keep a safe distance.”*<sup>46</sup>

### **Relationship with God**

As God created humanity to be with Him, Genesis records how it was in the cool of the evening that God came walking in the garden looking for Adam and Eve.<sup>47</sup> It stands to reason that God wanted the same level of relationship shared within the Godhead to be reflected in creation. Evidence of this can be seen in the relationship between God and humanity, established at creation. Prior to the fall, the same God who created the garden and humanity to tend to that garden is the same God who walked in

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<sup>45</sup> Martin E. Hawkins, *The Associate Pastor: Second Chair, Not Second Best* (Nashville, TN: Broadman Press, 2005), 11.

<sup>46</sup> Gabriel Marcel, *The Mystery of Being* (Chicago, IL: Henry Regenery Press, 1960), 260-61.

<sup>47</sup> Ge 3:8

the garden with creation in partnership. It is only after Adam's sin that this changed. Even the balanced interaction between humanity changed. Human relationships move from a congenial partnership to gender roles and the idea of submission. The job of tending a perfectly cultivated garden was changed to the challenge of taming a wilderness (Gen 3:14-19).

### **Relationship with Nature**

While the relationship changed between God and humanity, man and woman, and humanity and nature, God never changed the need for humanity to be in relationships. In other words, God created humanity to be interdependent. Consider the order of nature as illustrated in creation (Genesis 1-2:4). Note the order of creation: heavens, water, earth, vegetation, animals and humanity. Each part is dependent upon the previously created part. Before the creation of woman, man was placed upon the earth to tend the garden God had planted and to subdue the earth and its creatures. "Tend" and "subdue" are terms, which mean to manage. The human race is connected to the earth from which it was created and for the purpose of managing it. Note the circularity in that man who was taken from the earth — and then tends the earth — returns to the earth at death. Humanity's ability to manage the resources of the earth determines how well the earth is able to take care of humanity.

What is the result of humanity's care giving? Ecologically, there is the destruction of the rain forests, the pollution of air and waterways, and the deteriorating ozone layer of the atmosphere. A gradual warming of the planet is melting polar ice caps

and subsequently the sea levels are rising. Thousands of plants and animals are now endangered or extinct due to habitat degradation or over-harvesting.

The Dodo, The Passenger Pigeon, The Great Auk, Aurochs, Sea Cow, Eastern Elk were all destroyed during the dark ages of humanities ignorance. Unfortunately many extinctions are recent, less than 100 years old. The Carolina Parakeet-1920, the Heath Hen-1932, The Caspian Tiger-1957, the Blue Pike-1983, The Hoffman Jeweledflower-1984, Saline Valley Phacelia-1985, The Dusky Seaside Sparrow-1987, and the Haha plant-1994<sup>48</sup>

This sampling of the almost 800 extinctions reordered since 1500 and is an indication of how humanities quest for self indulgence, individual attainment and comfort has been a major factor in his hunting of animals to extinction. Humanity has destruction of habitats to make room for places of pleasure and recreation. As well as numerous environmental issues such as air quality and global warming are indicators of humanity's failure to adequately manage the earth and its resources. One may never know how many diseases have been self-inflicted or how many cures have been destroyed due to the failure to recognize the interdependence of humanity and the earth. It is a God designed partnership. If humanity does not take care of the planet, the planet cannot take care of humanity.

### **Relationship with Others**

This interdependence is further illustrated by God's desire for Adam have some help. The words "*It is not good that the man should be alone; I will make him a helper as*

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<sup>48</sup> Center for Biological Diversity; available from; [www.swcenter.org/swcbd/programs/policy/esa/essa-app-a.pdf](http://www.swcenter.org/swcbd/programs/policy/esa/essa-app-a.pdf); Internet; Accessed 18 April 2006.

*his partner*”<sup>49</sup> came from the mouth of God just before he created woman. People are dependent upon each other for social well-being. However, beyond social well-being one must understand that partners are needed to carry out the mission and work of God. Just as wise military leaders comprise their army of various types of forces and weaponry to meet diverse threats, varied experiences and giftedness enables people to better address diverse issues and challenges. Archers are great when battling lightly armored warriors at a distance, but they will not serve well in close combat against well-armored knights.

Life is a partnership. Humanity was created to live in community not only with God and nature but also with their own kind. Thus, people seek to align themselves socially, economically, politically and emotionally. When God created Eve, God said that she and Adam would become one flesh, an alignment through which the human race could be propagated. Without this alignment there would be no children. Take for example, the people during the time of Nimrod. People were of one mind, which is another way of saying that they were aligned in purpose and nothing was impossible for them (Gen 10:8-10, 11:1-6). The proper alignment of the sexes produces the miracle of new life and a healthy family structure. The proper alignment of people in mind and purpose can overcome any obstacle. In like manner, the alignment of a ministerial staff with a prophetic vision has the power to effect change on individuals and culture on a level of mammoth proportions. The prophet has said that *“How could one have routed a thousand, and two put a myriad to flight . . . ”*<sup>50</sup> or as the King James version puts it *“one and put a thousand and two ten thousand to flight.”* It is about an alignment and

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<sup>49</sup> Ge 2:18

<sup>50</sup> Dt 32:30

interdependence that causes strength to increase exponentially. A more contemporary example is seen in the civil rights movement of the 1960's. Rev. Dr. Martin Luther King Jr. was the spiritual head of the movement. Rev. King was committed, prophetic, gifted and anointed by God. However, Rev. King could not change the American landscape without a people equally committed to the vision.

In the wisdom of God's providence, humans were designed to need other humans. God looked at Adam and *said "it is not good that man should be alone; let us make for him a helpmeet."*<sup>51</sup> The "not good" of which God was speaking can be seen on several levels. It was not good emotionally, socially, or developmentally. Adam needed someone like him yet gifted in a different area to promote the further development of humankind. As iron sharpens iron, God understood that to meet the challenges of his future, Adam needed someone like himself if he was to evolve emotionally, socially and developmentally. Such an evolution could not take place in isolation, but could only reach its pinnacle in partnership where varied gifts come together to meet and exceed the need. Such interdependence was part of the divine plan to foster God's design of partnership.

### The Power of Partnerships

When speaking of partnerships, the statement "the sum of the parts is greater than the whole" is incorrect. The sum of the parts is dwarfed by the whole when a partnership exists. The task of living and ministry was not meant to be accomplished on an individual basis. Strengths and weaknesses are merged to minimize the weaknesses

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<sup>51</sup> Ge 1

while maximizing strengths. This is made possible within the framework of aligned partnership. Like the people who began the tower of Babel, nothing is impossible when the parts come together to create a greater whole. No one can do it all but all can do it together-whatever, it may be!

It seems that God has endowed each human with a piece of the puzzle and positioned him or her in a place where all the necessary pieces are present to produce a beautiful picture. However, that picture only emerges when the individual pieces come together in cooperative relationship or partnership. No one piece can make the entire picture. It takes all of the pieces, sometimes being twisted, turned or rotated, to bring the complete picture together.

Another important note is that each piece of the puzzle is designed for a particular place in the picture, which requires all the surrounding pieces to merge into alignment. The picture will never be complete when the pieces do their own thing and act as individuals. Each piece is content to serve its designated role in the creation of the picture. God's plan for partnership in life and ministry was fractured in the fall at the garden, but not destroyed. Even during God's pronouncement of judgment upon humanity, God planted the seeds for a reconstitution of our brokenness,<sup>52</sup> a re-partnering of God and humanity, producing the Savior, Christ the Lord.

The gospel of John begins with a beautiful illustration of God's restorative work.

*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it. . . . He was in the world, and the*

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<sup>52</sup> Ge 3:14-15

*world came into being through him; yet the world did not know him. He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.<sup>53</sup>*

The challenges of life and ministry require diversity-diversity of ideas and thought; experience and ability, and perception and direction, all over shadowed with the immutable word of God. This diversity is seen in physical and intellectual prowess, which when properly engaged and partnered, empowers people to accomplish any goal. Such was the case for the people who sought to build the tower of Babel,<sup>54</sup> who when partnered together in singleness of heart and mind were positioned to accomplish the impossible. They knew they could not build the city without the help of those around them. They understood they could not do it alone. It is same understanding of interdependence empowering a person to bring the full force of varied gifts together to take on any challenge; challenges that individual gifts could not adequately address alone.

### **In the Local Church**

The need for interdependence moves beyond that of the nature and social order into the realm of the spiritual. Note the writings of Paul concerning the spiritual giftedness of individual believers and how that giftedness translates into the work of the

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<sup>53</sup> Jn 1:1-14

<sup>54</sup> Ge 11:3

local church.<sup>55</sup> Paul makes it clear that, while all of the gifts are not resident in all the people, all of the gifts are resident in the church. Paul likens the church to the human body. *“Now you are the body of Christ, and members individually. And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.”*<sup>56</sup> Just as every part of the body plays an important role in the accomplishments of even the most mundane of human tasks, the same can be said of the church. In order for the church to function optimally all of the gifts must be in operation. Because whenever a person chooses not to employ his/her gifts in the church, the efficacy of the church is diminished. However, as long as the pastor is aligned with God’s purpose for the church the forward movement of the church can not be stopped! Although not optimal, God will always touch the hearts of his remnant so that they will receive the prophetic word.

Paul narrows this idea of spiritual interdependence and warns how jealousy can hinder the work of the church, crippling the body.<sup>57</sup> Different parts of the body have no real need to be jealous of one another because each of them has a distinct role to play, that it is uniquely designed to accomplish a function that no other part of the body can do. The body is incomplete or hindered when particular members are absent or refuse to play their God-given role. There is but one body and that body is dependent upon its individual members to be complete.

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<sup>55</sup> 1 Co 12:1

<sup>56</sup> 1 Co 12:27 The New King James Version.

<sup>57</sup> 1 Co 12:20



Paul asks, *“Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.”*<sup>58</sup>

Everybody cannot be everything. Nor can everyone within a ministry possess the same gift. The work of the church cannot be accomplished without the active participation of all the gifts. In partnered ministry it is not about operating in the gift that gets all the fanfare. It is about operating in the best gift, the gift that is uniquely suited for each individual and each personality.

### **Lone Rangers**

This illustration of partnered ministry moves even further to include the work of outreach. Often people want to go off and do their own thing, “Ecclesiastical Lone Rangers.” Many times these individuals have no idea what they are getting into thus, unable to grasp the inherent dangers they are sure to face. The fact is, seldom in the Bible does one see God sending people off to perform ministry alone and nowhere in the New Testament scriptures does one find lone rangers. God understands the dangers of solo ministry. For example, no person is always spiritually strong, if there is a partner then when one is weak the other can encourage. It is for this cause that this writer believes the apostles were sent out in pairs Peter and John (Acts 3:1-4); Andrew and Phillip (John 6). Likewise, missionaries (Luke, Demas, John-Mark, Archippus (Colossians 4:10-17); and Barnabus and Timothy) did not conduct their work as individuals. Remember, even the Lone Ranger had Tonto.

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<sup>58</sup> 1 Co 12:29 The New King James Version.

## Church History

### The Early Church

This formula of partnered ministry can be seen in the early church father, Origen of Alexandria,<sup>59</sup> who partnered with Theoctistus,<sup>60</sup> his protector and friend to found a school in Caesarea after being expelled from Alexandria. Athanasius, known as the “father of orthodoxy,” was an Alexandrian born theological adviser for Bishop Alexander, accompanying him in 325 to the Council of Nicaea (near Constantinople, now Istanbul in modern Turkey). Athanasius succeeded Alexander as bishop upon Alexander’s death in 328<sup>61</sup> having served with him from a child. Athanasius was exposed to the great St. Anthony, a solitary of the Egyptian desert, whose life informed Athanasius’ monastic self-discipline. After serving 46 years as a Bishop, Athanasius died having played a part in the shaping of the church. Augustine was bishop of Hippo Regius, a town on the North African coast in the Roman province of Numidia.<sup>62</sup> The writer of *The City of God, On The Trinity* and *Augustine’s Confessions*, served with his friend St. Possidius<sup>63</sup>. Bishop of Calama in Numidia, author of a short life of St. Augustine and of an *indiculus*, which was a list of St. Augustine’s writings; together they championed the causes of the church and worked to denounce heresy.

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<sup>59</sup> J. D. Douglas, Philip Wesley Comfort, Donald Mitchell, *Who’s Who in Christian History* (Wheaton, IL: Tyndale House, 1997) 1992.

<sup>60</sup> *The Catholic Encyclopedia, Volume X* (New York, NY: Robert Appleton Company, 1911), Available from <http://www.newadvent.org/cathen/11306b.htm>; Accessed 6 September 2007.

<sup>61</sup> Douglas: *Who’s Who*, c1992.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid., *The Catholic*, <http://www.newadvent.org/cathen/12318a.htm>.

## Reformation Period

During the Reformation period men like Martin Luther<sup>64</sup> stand out and his impact on the church can be felt in the separation of the Protestant and Catholic churches today. For all his gifts and conviction, Martin Luther did not do it alone. Philipp Melancthon<sup>65</sup> was both friend and supporter. Not as vehemently against the Pope and Bishopric as Luther, Melancthon did not believe in reviling them. Yet, they supported one another in the cause of Christ throughout their lives even though they were not always in total agreement.

## The Church in the Americas

The history of Christianity in America has always allowed and affirmed diversity within the Christian ranks. One cannot consider American religious thought without a careful look at Puritan Protestantism.<sup>66</sup> The Puritan Movement, with roots in England, embraced such diverse traditions as the Presbyterian, Congregational, Episcopalian, Quaker and Baptists fellowships. Early American Baptists adopted a modified form of the 1647 Presbyterian Westminster Confession as their Statement of Faith.<sup>67</sup> The work of Roger Williams, John Clarke, Obadiah Holmes, William Screven, among others, helped in the establishment of the Baptist church in America.<sup>68</sup>

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<sup>64</sup> Ibid., *The Catholic*, <http://www.newadvent.org/cathen/09438b.htm>.

<sup>65</sup> Ibid., *The Catholic*, <http://www.newadvent.org/cathen/10151a.htm>.

<sup>66</sup> Winthrop S. Hudson. *Religion in America* (New York: Scribner's Sons, 1982), 8.

<sup>67</sup> Ibid., 8-9.

<sup>68</sup> H. Leon McBeth, *The Baptist Heritage* (Nashville, TN: Broadman Press, 1987), 123-150.

## The Black Church

The Black Baptist church can trace its beginning back to “the First Great Awakening of the 1740’s, but the flood of blacks came after the revolution.”<sup>69</sup> Not all slave preachers incited rebellion like the preaching of a Nat Turner. In the 1750’s, “William Murphy and Philip Mulkey labored together in the Bluestone community of Mecklenburg County, Virginia.”<sup>70</sup> “Brother Palmer and David George of Jasper County, South Carolina”,<sup>71</sup> though slaves, worked tirelessly for the Kingdom. “George Lisle, Andrew and Samson Bryan of Savannah, Georgia”<sup>72</sup> played a major role in the bringing the gospel to the slave community. Prior to the Civil War, partnerships, such as the one between the of the Gold Street Baptist Church and Thomas Paul, resulted in the establishment of several now prestigious black Baptist churches in the North such as Abyssinian Baptist Church in the Harlem section of New York and the First African Baptist Church of Philadelphia, Pennsylvania.”<sup>73</sup>

Partnership was not encouraged among black churches, especially in the South. Partnered ministry required an alignment with white churches or predominately white conventions and associations. However, in the North, black churches were coming together to form associations as early as 1836. By the outbreak of the Civil War more

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<sup>69</sup> Ibid., 776.

<sup>70</sup> Ibid., 777.

<sup>71</sup> Ibid., 779.

<sup>72</sup> Ibid., 780.

<sup>73</sup> Ibid., 780.

than six black Baptist associations had been formed.<sup>74</sup> In the South, Collin Teague and Lott Cary worked under white leadership in the African Baptist Missionary Society.<sup>75</sup>

After Emancipation, three black led Baptist conventions were formed. The Baptist Missionary Convention in Montgomery led by W.W. Colley; The American National Baptist Convention in St. Louis led by W.J. Simmons, and the National Baptist Education Convention of Washington D.C. Limited success by these individual bodies prompted a merger to form the National Baptist Convention in 1895. However, 1880 was chosen as the founding date because it was the founding date of the Missionary Baptist Convention.<sup>76</sup>

### **Para Church Organizations**

The Civil Rights Movement in America witnessed the birth of such organizations as the NAACP, CORE, SNCC, Urban League and SCLC. At the helm of the Southern Christian Leadership Conference were Martin King, Jr. as president and Ralph Abernathy as program director. Together they led the most prominent movement for equal rights of the era with each playing their part and performing their role in the organization's accomplishments.

One of the high points of partnered effort of the civil right era is seen in the 1963 march on Washington. The roots of the march went back to a 1941 initiative by A. Philip Randolph, the trailblazing president of the Brotherhood of Sleeping Car Porters. This

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<sup>74</sup> Ibid., 781.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid., 783-784.

march was canceled at the last moment when President Roosevelt capitulated to the pressure from naysayers. Randolph never gave up on his idea and near the end of 1962 began to talk to organizer Bayard Rustin about staging a big Washington demonstration. A two day rally lifting both civil rights and national economic issues. Simultaneously Martin Luther King, Jr., had also been thinking about a new and larger form of demonstration. The “Big Six” civil rights leaders: Randolph, Roy Wilkins (NAACP), James Farmer (CORE), John Lewis (SNCC), Whitney Young, Jr. (Urban League), and King (SCLC) came together to make plans. Bayard Rustin was named chief coordinator of the march and the historic march on Washington was born. Support came from certain trade unions and from men like Paul Newman and Marlon Brando although there existed naysayers, both black and white. These included people like FBI director J. Edgar Hoover, Malcolm X and Stokely Carmichael of SNCC who called the event “a sanitized, middle-class version of the real black movement.”<sup>77</sup>

Later, organizations like Operation PUSH emerged led lieutenants of the Civil Rights era like Jesse Jackson. From reconstruction until present day men and women such as Booker T. Washington, J. H. Jackson, W.E.B. Dubois, Adam Clayton Powell Jr., Sojourner Truth, Mary Church Terrell, Shirley Chisholm, Fannie Lou Hammer and various church conventions and government agencies have worked with and even against each other in the struggle to make the prophetic voice heard.

All these people from Origen to Martin Luther King Jr., as well as the aforementioned organizations and agencies, stand as models and illustrate the necessity of “prophetic ministry alignment.” These people and organizations were able to focus on

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<sup>77</sup> Clayborne Carson, *Reconstructing the King Legacy: Scholars and National Myths*, in Albert, Peter J., and Ronald Hoffman, eds. *We Shall Overcome* (New York, NY: Da Capo Press, 1990), 240.

a common goal and pool their respective gifts, talents and abilities to promote change in people and culture. None of them would have been able to reach the level of accomplishment they achieved without the assistance of others. This modern era has not just been about God's Prophets impacting the world but just in earlier days God has called the prophet to realign His church with Him. This is "the heart of prophetic religion itself in which a personal God demands public justice as an act of worship. We meet the personal God in the public arena and are invited to take our relationship to that God (and our relationship/partnerships with others) right into the struggle for justice."<sup>78</sup>

### **Future Church**

The Emerging Church as defined by Gibbs and Bolger "believe there is one metanarrative, one master story that redeems our material reality, welcomes the outsider, shares generously, empowers, listens, gives space and offers true freedom. This metanarrative, even though it manifests in a myriad of local expressions, remains the singular miss Dei, the kingdom of God, the gospel."<sup>79</sup> The church of today seeks not to be lorded over, but led by a pastor. It was not so long ago that the pastor of the local church was often the most influential, most educated person in the community. That is not necessarily the case today. The local minister, though well educated and influential, is no longer the sole claimant of these attributes and characteristics. The congregation, in which he or she serves, in most cases, is made up of those just as educated and influential as they are. People no longer have to call the preacher to help them read an important

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<sup>78</sup> Wallis, *God's Politics*, 40.

<sup>79</sup> Gibbs and Bolger, *Emerging Churches*, 46.

document, or help them with a legal problem. What they do not know for themselves they know others who can help them. The Church does not need anyone to lord over them save Christ. What churches want is a leader. A leader they feel, with God's help and guidance, they can choose for themselves, "A partner in ministry."

### The Third Wheel

When this work was begun, it was this writer's intention to deal only with New Testament examples of partnerships in ministry primarily because, explicitly or implicitly, most of the Old Testament examples point to the idea of succession. Joshua succeeds Moses. Aaron, while not succeeding Moses, becomes the leader of the priestly line of the Hebrew faith. Elisha not only succeeds Elijah, but gets the eldest son's blessing, twice the anointing. Thus, it would be irresponsible to attempt to explore the issue of partnered ministry without considering these examples and how they inform today's church.

This study has already lifted a critique of the Elijah-Elisha model as an example of an underdeveloped model of biblical partnership. However, I lift it again because it bares mentioning as it relates to the church of today. Elisha is what I call the third wheel. The people of Israel acknowledged Elijah as a prophet. They were in partnership. Elisha as Elijah's mentee did not enjoy partnership status with the people. It was only after the translation of Elijah that Elisha was granted the opportunity to prove himself worthy of partnership.

Notice that all too often in this model the emphasis on the double portion Elisha receives. "Why did Elisha wish to be twice as good as Elijah?" Is it because in the eyes



of the people he was no more than a servant to the prophet and therefore at the death of the prophet, he needed to be twice as good in order to receive the respect he deserved? How might things have worked out differently if he had initially been treated as a partner? The community may have accepted him readily even without a double portion of the anointing. This writer would argue that many a minister has failed in the local church because he or she was trying to be twice as good as the previous minister.

### **Non Transferable**

Herein lies the problem with succession and especially with the Elijah-Elisha model where two ministers have been working together in the same church and the relationship ends in an underdeveloped state. Often the successor is expected to be or feels he or she will have to be twice as good as the predecessors in order to be respected by the people. There have been many pastors who have worked hard to establish a church and its ministry only to have it destroyed by his or her successor attempting to be bigger, better, and greater than those who came before. This causes one to question is it really God, ego or the voices/opinions of others that orchestrates their actions.

In an attempt to minimize this threat, a number of pastors have been inclined to name their successor. Some pastors have been successfully named or positioned as successors. This writer believes that this is possible when the principles of biblical partnership have been employed among the ministerial staff and modeled before the people. (It was expected that evidence of this claim would be found during the research phase.) However, when these principles are not employed and modeled, ministers find

themselves fighting people with whom they had previously worked so well for many years.

Churches today want to have the right to choose their leader. The right choose whom with which they will be partnered. And this can be heavily influenced by the implementation of the principles of biblical partnership. However, even when employed and modeled there are no guarantees. Thus, those who find themselves partnered in ministry as the Assistant Pastor, must do so because they believe that they have been called to that task and not simply because they eventually want to become the pastor of that particular church.

### **Historical Foundations**

#### **The Call for Structure**

Everything has a structure. Whether we are talking about a corporate giant or a local mom and pop store, a human body or a single-celled amoeba, all things, every organization and every organism are held captive by structure. Charged with the responsibility for maintaining the organization/organism are chief executive officers, presidents, vice presidents, owners, managers, staff persons, the heart, lungs and digestive systems. Each office and each system is placed in a particular site within the structure and gifted to play a particular role in the preservation of the organization/organism.

The same is true for the church. Paul wrote in his letter to the church at Ephesus, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the

body of Christ.”<sup>80</sup> It was the abuse of these gifts and positions in the 1500’s that spawned the Reformation period when it appeared that those entrusted with gifts and positions leveraged what was supposed to be for God’s glory into personal glory.

### **The Baptist Church**

The denominational context of this project is Baptist. There has never been any strict theological statement, set of rules, or binding statement of faith, that unifies all Baptists. Baptists have been bound together more by polity and practices rather than by theology. The emphasis on a congregational form of local church government is the most consistent element in Baptist tradition rather than a strict binding theology.

Thus, the things that have bound Baptists together, African-American Baptists in particular, have been unwritten assumptions of theological consistency rather than formal adherence to and affirmation of specific theological statements. However, if there were a pillar of the Baptist tradition, it would be that of the local church autonomy. It is strength of autonomy that serves as the greatest enemy to partnership in the Baptist Church.

Most African-American Baptist churches are led by a pastor, deacons and trustees, but as far back as 1611, Baptists have chosen other designations. They believed:

*That the officers of every church or congregation are either elders, who by their office do especially feed the flock concerning their souls (Acts 20: 18, 1 Peter 5:2,3), or deacons, men and women who by their office relieve the necessities of the poor and impotent brethren concerning their bodies. (Acts 6: 1-4.)*<sup>81</sup>

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<sup>80</sup> Ep. 4:11-13

<sup>81</sup> William L. Lumpkin, *Baptist Confessions of Faith* (Valley Forge: Judson Press, 1959), 121-122.

Historically, Baptist officers were labeled elders and deacons instead of deacons and trustees. We know that this change can be explained by the requirement of the government that corporations have “trustees.” However, that legal requirement has not negated or overridden the biblical designations nor has it caused the Methodists, Presbyterians, or other denominations to discard such biblical terms as stewards and elders.

Not only has the dual existence of paradoxical tenets existed within the Baptist movement, but it is, in fact, the very free nature of Baptist fellowships in general that fuels and allows what appears to be a conflicting dogma. That does not push or promote a partnered model of ministry.

Baptists, with (a) loose form of organization, offered the freest field for the growth of liberal sentiment. (They) had (no) ready means of taking action to enforce conformity to doctrinal standards. Once installed in a church, a pastor was secure as long as he retained the support of his congregation, and most of the theological seminaries were independently organized and not subject to denominational control. By the end of the century, all the Northern Baptists seminaries were firmly in the liberal camp; i.e., Newton Theological Seminary, Colgate, et al.<sup>82</sup>

#### We Can Do What We Want

A by product of our autonomy has been conflict. Baptist congregations have been allowed to choose their position on women in ministry. In The Southern Baptist Convention, this issue among several others has threatened the Convention’s unity and its

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<sup>82</sup> Ibid., 280.

position as the largest Protestant body in the world. Although there have been rumors of a split along liberal and so-called moderate lines, there has been no indication that either of the factions supporting or rejecting women in ministry and other issues will cease to be Baptists because of its position, even if they should split.

This challenge to partnership and unity within the family of Baptist Christians is far from over. There are reports of ministers who have walked out of or refused to enter pulpits where women preachers were sitting and who would not even allow ministers in their pulpits who support women in ministry. While women in ministry is yet a battlefield for the Southern and other Baptists, American Baptists were one of the first national bodies to accept and endorse women preachers and adopt a formal position on the ordination of women.<sup>83</sup>

Baptists are allowed to choose their liturgical styles. They range from the European influenced high church style of many Baptists churches in the East Coast Corridor to the hymn-filled gatherings found in many southern states to the sometimes unpredictable, almost always joyful, shout-filled, spirited ethnic service of African-American Churches.

The body of Christ is made up of many members. The Baptist denomination is made up of many branches. It is no accident that Baptists are the largest Protestant denomination in the world. Among the explanations beyond the sovereignty of God, is the Baptists' ability to allow its constituency the right to choose. It may well be said of Baptists that they are a group that agrees to disagree, but that has not quelled the need for partnership.

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<sup>83</sup> Ibid., 440.

## Multiply by Dividing

Unfortunately, this right to choose has not always been affirmed in the Baptist tradition. In fact, it was this resistance to choice that led to the first major split from the predominantly African-American National Baptist Convention, U.S.A. This split centered on the theology of the Holy Spirit and occurred in the historical context surrounding the great Azusa Street Revival. This mighty move of God in Los Angeles became the springboard of the Pentecostal Movement.<sup>84</sup> Some of its key figures were former Baptist who were “invited out” of the Baptist Fellowship. History reveals that it is this issue of the Holy Spirit that has caused the most significant rifts among parts of the Body of Christ, in general, and Baptists, in particular.

In the last one hundred years of African-American Baptist history, there have been no less than four major organizational splits. At its birth in 1895, the National Baptist Convention, U.S.A., Inc., was organized as a response to Southern Baptist exclusionary policies.

*As a result of social forces to which Negroes were subjected, a separate Negro world had been created. The Negro's church was partly the product of this segregated society with a distinctive life of its own.*<sup>85</sup>

The forerunner of the National Baptist Convention was the American National Baptist Convention.<sup>86</sup> This is an example of a recognized need for partnership amongst African-American Baptists. The emerging African-American Baptist movement would

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<sup>84</sup> Hudson, *Religion in America*, 347.

<sup>85</sup> *Ibid.*, 353.

<sup>86</sup> Paul E. Johnson, Editor, *African-American Christianity* (Berkeley, CA: University of California Press, 1994), 100.

produce not only a powerful spiritual entity, but a powerful social force. The Reverend A. D. Williams, grandfather of Dr. Martin Luther King, organized the National Baptist Convention. There were over 2,000 delegates in attendance at the organizational meeting in September, 1895 at the Friendship Baptist Church in Atlanta. It was destined to be the largest African-American organization in the United States.<sup>87</sup>

However, the future would provide several opportunities for choice. In 1917, the National Baptist Convention, Inc. split over control of the publishing board giving rise to the National Baptists Convention of America, which is still active, and to the defunct New Era Baptist Convention.<sup>88</sup> There would be another split recorded in the September 20, 1941 edition of the Chicago Defender newspaper. More than 1,000 Baptists leaders became members of a newly formed organization known as the Progressive Baptists of the National Baptist Convention. However, due to the outbreak of World War II, it was decided to delay the division of the denomination. Twenty years later, in the atmosphere of the Civil Rights Movement, the Progressive National Baptist Convention was officially created.<sup>89</sup>

The next major split came after simultaneous annual conventions in 1988 when, after years of estrangement, the original two groups, National Baptist Convention, U.S.A., Inc. and National Baptist Convention of America (originally known as the unincorporated convention), met in the twin cities of Dallas-Fort Worth respectively. Both the president of NBC USA and NBC America were from the state of Louisiana. Dr.

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<sup>87</sup> Ibid., 161.

<sup>88</sup> Hudson, *Religion in America*, 353-354.

<sup>89</sup> Johnson, *African-American Christianity*, 143.

T.J. Jemison was from Baton Rouge and Dr. E. Edward Jones resided in Shreveport. These two ecclesiastical giants wanted to bring the two conventions together in a show of unity and reconciliation. However, by the end of the joint session, the dye was cast for yet another split. It would prove to be the first time that two came together as one and left as three. Out of that Texas gathering was born the National Missionary Baptist Convention of America under the presidency of Dr. S.M. Lockridge of San Diego. When the National Missionary Baptist Convention split from the National Baptist Convention of America, pastors and churches across the country were afforded another opportunity to choose and to re-partner with those whose views matched their own.

### **Embracing Other Movements**

Although Baptists on a broad scale have distanced themselves from the Pentecostal Movement, there have always been Baptists who embraced the Pentecostal position. Partnerships which have birthed two official Charismatic Baptists organizations emerged from Azusa Street Revival: the Pentecostal Freewill Baptists Church, Inc. (PFWBC) and the Freewill Baptists Church of the Pentecostal Faith.<sup>90</sup>

The Pentecostal Freewill Baptist Church originated with Benjamin Randall, an eighteenth century Baptist preacher. From this Baptist heritage, it embraced Pentecostalism after G. B. Cashwell, one of the leaders of the church, attended the Azusa Street Revival in 1908. Later that year, the church was reorganized in Dunn, North Carolina, as a Baptist Pentecostal Church. In 1959 the Freewill Baptist Church of the

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<sup>90</sup> Stanley M. Burgess and Gary B. McGee, Editors. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Regency, Zondervan Publishing House, 1988), 48.



Pentecostal Faith split off from the PFWBC and became based in South Carolina. This new body considered itself more conservative than the mother organization.<sup>91</sup>

The formation of these two bodies was the exception to the trend that developed from the Azusa Street Revival. More often than not, Baptists who embraced Pentecostal/Charismatic beliefs, were expelled from their Baptist fellowships. The road to unity between Baptists and Pentecostals has been a rocky one. Both the Pentecostal Movement that grew out of Azusa Street Revival and the Charismatic Movement of the 1960's are filled with ex-Baptists.

The largest African-American Pentecostal fellowship, The Church of God in Christ, was founded by an ex-Baptist, C.H. Mason. The first General Superintendent of the Assemblies of God, E.N. Bell, was an ex-Baptist. Two leaders in the Pentecostal healing ministries of the 1940s and 50s who grew out of the Azusa Street Revival were William Branham and Tommy Hicks, both ex-Baptists. Many of the national figures under the contemporary Pentecostal umbrella have Baptist roots: M. G. "Pat" Robertson, Jamie Buckingham, Ken Sumrall, Charles Simpson, John Osteen, Larry Lea and James Robison.<sup>92</sup>

Historically, the majority of Baptists have rejected Charismatic practices, especially glossolalia or speaking in tongues.<sup>93</sup> Southern Baptists have taken a definitive stand against Pentecostal practices. In their document, "The Baptist's Faith and Message" (1963), Southern Baptists denounce public glossolalia and public faith healing

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<sup>91</sup> Ibid.

<sup>92</sup> Ibid., 49.

<sup>93</sup> Ibid.

services where people are declared healed. Southern Baptist missionaries were prohibited from practicing tongues speaking, even in private.<sup>94</sup> However, it is estimated that at least 20 percent of all those wearing the Baptist label also consider themselves Pentecostal or Charismatic.<sup>95</sup> In fact, even among the overtly antagonistic Southern Baptists, it is estimated by Dr. C.P. Wagner, Professor of Church Growth at Fuller Theological Seminary, that there are by now over 300 Charismatic Southern Baptists congregations.<sup>96</sup>

It seems as though the Baptist family has contributed to Pentecostal/Charismatic Movement from its inception at Azusa Street. A remnant of Baptists has always embraced this move of God. Denominationally, congregationally and individually, there have been Baptists who have desired and endorsed the Pentecostal experience. At the level of the laity, the Pentecostal churches have probably seen more adherents from among Baptists than from any other Protestant group in the United States.<sup>97</sup>

### **Still in Process**

The history of the Baptist has been marked by choice. One can remain Baptist and enjoy the choice of theology, traditions, ordinances and worship style. With the emergence of the Full Gospel Baptist Church Fellowship founded by Paul S. Morton in 1993, Baptists once again have a choice. At times choice has been costly but the fact

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<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

<sup>96</sup> Ibid.

<sup>97</sup> Ibid.

remains that, if being Baptists means anything, it means one must have the right to choose and must have opportunity to partner and align oneself with others.

As recently as January 2005 in the city of Memphis, TN Dr. Gardner C. Taylor Pastor emeritus of the historic Concord Baptist church of Brooklyn, NY was instrumental in bringing together the leaders of African-American Baptist Conventions. To encourage partnership in ministry and singleness of purpose and goal to discuss how the various conventions could work together for the common good of our communities.

### **Conclusion**

We have found that theoretically the prophetic voice can be heard through various tones. Erupting from ones innermost being; sharp and piercing; smooth and penetrating; relentless, counterintuitive and endearing. That the prophetic in our post modern world is best heard as a symphony of voices rather than as a solo. Thus partnerships in ministry are a key component to successfully make the prophetic voice heard.

Biblically we established that there are five principles associated with partnerships.

1. Partnerships are required to reach Pinnacle Achievements as seen in the creation narrative and resurrection of the Son of God
2. Partnership Minimize our Weakness as with Moses and Aaron
3. Partnerships Maximize our Strengths as with Moses and Joshua
4. Partnerships Focus on the Unit and Not on the Parts as with Peter and John at the Gate called Beautiful
5. Partnerships Expand in Tribulation Paul and Silas in the Philippian jail story. As well as why the Elijah, Elisha model is an example of an underdeveloped partnership.

Theologically we explored how the idea of partnership was birthed by God from the beginning and even though humanity's fall has changed the partnership. God has not has his desire for humanity to be in relationship with Himself, humankind and nature. How partnerships fostered the growth of the church. From its beginnings with the Apostles to the early church fathers through reformation, the great awakening, the birth of Black Church organizations that follows the emancipation, the civil rights movement to the emerging church of today. All have met and addressed the challenge of their time in partnerships.

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **Summary of the Model Implementation**

It is the intent of this project to explore the role that the assistant pastor plays in promoting ministerial alignment, the ways in which this alignment encourages the establishment and maintenance of prophetic ministry, and the challenges and blessings associated with such a ministry. However, such a ministry can only thrive in the presence and as a result of a process that shall be defined in this work as “Prophetic Ministerial Alignment.” This exploration will be followed by the presentation of a process for the establishment and maintenance of prophetic ministerial alignment which is relevant to the local church in general and the African-American church in particular.

It must also be said here at the onset of this project that prophetic ministry is not to be defined or measured by the size of a congregation, the preaching gift of the senior pastor or the number of ministries said church has in operation. But per our definition it is to be measured by the ambiguous and vacillating lives of those who are a part of said faith community. The question is, are people being transformed? And more importantly, what are they being transformed into? In prophetic ministry people can be and are transformed, not only within the confines of the Sunday morning preaching moment, but they are transformed in choir rehearsals, Sunday school classes, ministry meeting, etc.

However, if transformation on this level is to occur it will require that leaders are inline. That the ministry is operating in what is defined in this work as Ministerial Alignment.

This project will be conducted at Mt. Olivet Baptist Church a predominantly middle-class, white-collar, African-American congregation, which has served the downtown community of Columbus, Ohio for one hundred years. A century of service in this location is noteworthy. In a time when many churches are on a quest to become a mega church or have opted to relocate to the suburbs, Mt. Olivet has insisted upon serving the inner city. Over the years many things have changed in her community, but one thing that has remained constant is Mt. Olivet's commitment to prophetic ministry.

Mt. Olivet presents an ideal ministry context for this project. Whereas traditional congregations were staffed by volunteers and the ministries led by laypersons, Mt. Olivet is one of the many churches which have moved to staffed ministries. With a growing congregation and ever-changing needs to be met, Mt. Olivet with a senior pastor, an assistant pastor, full-time and part-time ministerial staff, has established the initial groundwork of a ministry team. A ministry team where team members are able to "acknowledge their own limitations as well as the gifting and leadership authority and potential of others."<sup>1</sup> However, the degree to which each member of the team is willing to align themselves or partner together has a direct effect on a ministry's ability to be prophetic.

It is this premise that this project will explore. That in light of the five principles of partnership, prophetic ministerial alignment cannot/does not reach the apex of its potential when then underdeveloped partnership model is in play. That, in all cases

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<sup>1</sup> Eddie Gibbs and Ryan K. Bolger, *Emerging Churches Creating Christian Community in Postmodern Cultures* (Grand Rapids, MI: Baker Academic, 2005), 199.

underdeveloped partnerships hinders the effectiveness of prophetic ministry and makes the establishment of prophetic ministry near impossible in most. Through the identification of the common traits associated with prophetic ministries (the ministerial staff, and an exploration of the role and duties of the pastoral assistant), this writer will present a process that assists in building ministerial alignment and clearly defines the role of the assistant pastor and the skills needed to develop staff to conduct prophetic ministry.

### **Methodology**

The Bible and church history alike are replete with of godly men and women who aligned themselves together and formed partnerships for the sake of prophetic ministry. This projects hypothesis is that there is a need for ministerial alignment/partnership for prophetic ministry to take place in the faith community. This work claims that underdeveloped partnerships hinder the effectiveness of prophetic ministry. It asserts the necessity not only for singleness of mind and heart of the staff in ministry, but a multifaceted approach to the communication of the Gospel.

Using the qualitative research method, which is described as a process that “involves the examination and interpretation of observations for the purpose of discovering underlying meanings and patterns of relationships and provides much richer, in-depth data, which often provides insight into subtle nuances that quantitative approaches might miss.”<sup>2</sup> A descriptive research project was conducted. Beginning with an exploratory case study, which was based purely upon; the reports of ministerial

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<sup>2</sup> Dr. Jackie Bastion, Lecture August Intensive, United Theological Seminary, Trotwood, Ohio, August 16, 2006.

colleagues, personal experience, Web site searches, conversation with and recommendations from professional associates. This revealed a cross section of some sixty ministries from across the country of diverse denominational perspectives that were identified as prophetic. The parameters of this study were defined as ministries that have a full-time staff of at least four ministry leads and at least ten outreach ministries where the lives of the people and community at least appear to be transformed(ing) to the will and purpose of God.

As in qualitative research where a core or central question accompanied by associated sub-questions is used.<sup>3</sup> The following questions guided this descriptive project:

1. What does prophetic ministry look like?
  - a. Are you part of a prophetic ministry?
  - b. What role does the senior pastor play in the establishment and maintenance of the prophetic ministry?
  - c. What role does the pastoral assistant/assistant pastor play in the establishment and maintenance of the prophetic ministry?
  - d. What role does the ministerial staff play in the establishment and maintenance of the prophetic ministry?
  - e. Can a minister other than the senior pastor be considered prophetic?

*In other words*

- a. Are pinnacle achievements being reached?
- b. Are weaknesses minimized?
- c. Are strengths maximized?
- d. Is the focus on the unit and not on the parts?
- e. Does tribulation precede expansion?

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<sup>3</sup> Ibid., 105.



Several data collection techniques were utilized in an attempt to get a truly viable read on the matter of prophetic ministry: field study, ethnography, and questionnaire and discussion group. The field study was conducted at a large Baptist church in the city of Newark, New Jersey. Amid the crime, depravation and hopelessness of this Northeastern metropolis, I conducted interviews with the senior pastor of the church as well as with members of the ministerial staff and shadowed them during the course of a typical day in the office and in worship.<sup>4</sup> I also made use of my current position to conduct an ethnography documenting a general day in the office and in worship, my interactions with the pastor and staff.<sup>5</sup> Questionnaires were used to poll participants representing the responses of eight prophetic ministries from several different regions of the country and denominational perspectives in order to determine their view of prophetic ministry and their understanding of partnership and how those partnerships have fostered change in their community.<sup>6</sup> Finally, a two-day seminar was held for pastors and their ministerial staff. This seminar was designed to promote mutual respect and understanding. After which this researcher facilitated a discussion group based upon the core questions of this project.<sup>7</sup>

From this data a generalized theory has been developed and used not only to determine the existence of prophetic ministry across the country, but also how the staff and the assistant pastor position in particular has or has not fostered prophetic alignment and thus empowered or hindered prophetic ministry and transformation in that faith

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<sup>4</sup> Appendix A.

<sup>5</sup> Appendix B.

<sup>6</sup> Appendix C.

<sup>7</sup> Appendix D.

community. This information will serve as the foundation for the development of a viable treatment. Once developed, this treatment shall be implemented at the Mt. Olivet Baptist Church to include teaching lessons, facilitation of team building exercises, and the establishment of protocols promoting greater ministerial alignment that in return will make way to the development and implementation of prophetic ministry in our faith community.

### **Timeline<sup>8</sup>**

Pre-investigation began in October, 2006 when copies of the foundations paper, project proposal and abstract were sent to professional associates. Being familiar with the information, the participants will be better able to engage in a discussion of the research questions. On November 30, 2006, the draft of the research instrument and questions was completed. Following a peer session on December 6 and 7, 2006 a brief respite was taken for the holiday season.

On January 1, 2007, a packet consisting of the research questions and research design was given to professional associates for feedback. Due to extremely busy schedules it was agreed that these packets would be reviewed and returned with feedback. On January 5, 2007, the research instrument was completed.<sup>9</sup> January 8 and 9, 2007, exploratory case study was completed via phone calls, e-mails and casual conversations with the context associates, professional associates and ministerial peers. Over sixty ministries were identified. On January 13, 2007, the instrument was mailed to the

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<sup>8</sup> Appendix F.

<sup>9</sup> Appendix C.

identified churches. On January 23, 2007, the researcher met with context associates to review research instrument.

On February 2-4, 2007, the researcher went on a site visit to Newark, New Jersey to observe ministry. A number of very interesting observations were made.<sup>10</sup> The researcher had hoped to make a second visit; however, the demand of family and ministry would not allow for a second site visit. On February 5, 2007, the first completed questionnaire was received. Though this was very exciting, it proved to be short lived. Questionnaires came to a halt for several weeks. Then they started trickling in again. Attempts were made to contact churches to request that they complete the questionnaires. However, the responses clearly show the researcher that the vast majority of the staff was uncomfortable with sharing in the project on this level. It is the thought of this researcher that the questions made many staff person uneasy. Therefore, there was a reluctance to complete them once they actually thought about what their honest responses would be. This actually informed and strengthened this researcher's resolve about the validity of the project. However, this drive was short lived.

By March 14-15, 2007, when this researcher attended a peer session with mentors and peers, the lack of responses from churches caused this researcher to wonder if this was the right project. A sense of woe and regret gripped this researcher and there was serious doubt that this project would be completed. At this point it was just about going through the motions. Fueling this was not only the lack of response from churches, but also that this research had no personal connection or was the connection too close. During a chance meeting with a contemporary in the city at Wal-Mart, the researcher

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<sup>10</sup> Appendix B.

asked why their staff had not completed the questionnaires. He simply told the researcher that he was sorry, but his staff had just completed a similar type of survey at the request of their pastor, who demanded that they be honest. However, after being honest, the debrief became an extremely stressful process for all involved. He said that “the air was so thick in that room that you could cut it with a knife and my staff just is not willing to go through that again.” This encounter caused more worry for this researcher. Would this project cause strife in this researcher’s context? Would this be detrimental to his relationship with his pastor? On March 20, 2007, this researcher taught ministerial staff and context associates about the importance of Partnerships for Prophetic Ministry. On April 15, 2007, this researcher preached a sermon entitled “Living in Paradox”<sup>11</sup> it was about discovering validation in life and ministry. April 17, 2007, the sermon was reviewed with context associates.

April 20, 2007, this researcher shut down the Web page with the questionnaire and prepared for the worst. On April 27-29, 2007, the researcher taught a seminar for pastors and their ministerial staff. Over fifteen senior pastors and their staff were in attendance. Some extremely interesting data was gathered from the roundtable discussion at the end of the session.<sup>12</sup> The review of data began on May 11, 2007. May 24-27, 2007, was spent collapsing data to determine if there was a need to develop a model for prophetic ministerial alignment. Data showed that the church could certainly benefit from such a model.

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<sup>11</sup> Appendix E.

<sup>12</sup> Appendix D.

As of May 23, 2007, nothing had happened to lift the burden of this project and the possible fallout from the shoulders of the researcher. However, a by-chance conversation with a ministerial peer liberated this researcher and gave a fresh perspective of the project. This minister gave the researcher words of liberation. He said, “You don’t have to prove anything to anyone, but to do have something to say!”<sup>13</sup> On May 24, 2007, the project began take on a new shape and the researcher regained focus. On May 29, 2007, the completed draft of the phase four paper and chapter one of the dissertation was turned in to the mentors. May 30 and 31, 2007, during peer sessions, the researcher continued to work toward the completion of this project. A draft of the dissertation was due on July 16, 2007.

In light of this research, a treatment will be developed to promote the establishment and maintenance of prophetic ministry and clearly define the role of the pastoral assistant in this process. This treatment will also define the characteristics of a healthy relationship and partnership between the senior pastor, the assistant pastor, and the ministerial staff. This treatment will then be implemented at the Mt. Olivet Baptist Church.

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<sup>13</sup> Dr. Kevin Dudley, Conference Room at Mt. Olivet Baptist Church Columbus, Ohio

## **CHAPTER FIVE**

### **FIELD EXPERINCE**

Using the qualitative research method, a descriptive field research project was conducted, an exploratory case study based purely upon the reports of ministerial colleagues, personal experiences, Web site searches, conversations with and recommendations from professional associates. This researcher identified a cadre of prophetic ministries. That is, ministries where the lives of people and their communities show evidence of transformation to the will and purpose of God. Additionally, for the purpose of this study, the identified ministries had a full-time staff of at least four ministry and leads at least ten outreach ministries.

The data collection techniques used were: field study, ethnography, and a questionnaire and discussion group. The field study was conducted at a large Baptist church in the city of Newark, New Jersey. An ethnography documenting a typical office day and worship experience, within this researcher's context was conducted.<sup>1</sup> Questionnaires were used to poll participants representing the responses of ministries from several different regions of the country and denominational perspectives in order to determine their view of prophetic ministry and their understanding of partnership an

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<sup>1</sup> Appendix B.

how those partnerships have fostered change in their community.<sup>1</sup> This information was used to develop a workshop/seminar. Finally, a two-day seminar was held for pastors and their ministerial staff. This seminar, “Bringing Symphony Out of Cacophony” was designed to promote mutual respect and understanding. After which, this researcher facilitated a discussion group based upon the core questions of this project.<sup>2</sup>

This information serves as the foundation for the development of a potentially viable treatment. Once developed, this treatment shall be implemented at the Mt. Olivet Baptist Church to include teaching lessons, facilitation of team building exercises, and the establishment of protocols designed to promote greater ministerial alignment that should facilitate the development and implementation of prophetic ministry in our faith community.

The questionnaires were created in an effort to gauge how interaction, communication, and support between the senior pastor, pastoral assistant and the ministerial staff was perceived by each participant. How does this perceived interaction, communication, and support affect the office of the pastoral assistant particularly in the establishment and maintenance of prophetic ministry. Participants were instructed to answer each question and to select all answers that applied to each question. Six questions were asked:

1. What does the senior pastor do to communicate to the congregation and pastoral assistant that he/she supports the ministry of the ministerial staff?
2. What does the senior pastor do to communicate to the congregation and staff that he/she supports the ministry of the pastoral assistant?

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<sup>1</sup> Appendix C.

<sup>2</sup> Appendix D.

3. What does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministry of the senior pastor?
4. What does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministerial staff?
5. What does the ministerial staff do to communicate to the congregation and staff that he/she supports the senior pastor?
6. What does the ministerial staff do to communicate to the senior pastor and congregation that he/she supports the pastoral assistant?

### **Defining Samples**

Two samples were taken the first (A) was conducted raw. That is, participants were not given a context for the question, prior exposure to questions or training on the subject matter. The second (B) was conducted after a two-day seminar (“Bringing Symphony Out of Cacophony”) on related material which served as a model of the relationships between all parties.

#### **Sample A**

Sixty survey packets were distributed to a pre-selected group of ministries from across the country. Each packet included a Pastor’s, Assistant Pastor’s and Ministerial Staff survey, with instruction to compete and return or to log onto a designated Web site to complete an online survey. Of the sixty packets six (10%) packets (representing 21 respondents) were returned either by way of hard copy or Internet. Two (3%) letters were received expressing the ministries regret that they would not be able to participate in the project. One (1.5%) ministry refused to participate in light of a similar project which resulted in a stressful event for their ministry team. Forty-seven (76%) ministries did not



respond in any fashion. This could be due to a myriad of reasons ranging from time restraints due to the scope of ministry, to distrust of the researcher or research instrument and how information would be used. Due to the size of the sample results reflect evidence of an issue but fail to decisively determine what that issue is.

### Sample B

Another set of surveys were administered to a group of senior pastors, pastoral assistants, and ministerial staff after a two-day seminar (“Bringing Symphony Out of Cacophony”) on partnered ministry in Tulsa, Oklahoma. Thirteen senior pastors, four assistant pastors, and 26 members of ministerial staff were present. This researcher was invited by the North Tulsa Baptist Ministers Association to share with the pastors and ministers about how they might improve their relationships one with another. The writer of this project served as a facilitator and had the opportunity to survey the group at the conclusion of the workshop. After being exposed to a workshop promoting partnered ministries and ways to enhance and develop relationships within such ministries, it was important to record their opinions about ministry relationships. The results of these surveys will be used in this project strictly as a comparison and contrast to show the benefit of creating and using tools to help strengthen relationships and the cohesive spirit that can come through education, open dialogue and understanding. These results will be summarized.

## Sample A

### 1: The Senior Pastor's Support of the Ministerial Staff:

*What does the senior pastor do to communicate to the congregation and pastoral Assistant that he/she supports the ministry of the ministerial staff?*

#### **Senior Pastor Response:**

One hundred percent of the pastors felt they give adequate public illustration of ministries. Eighty-six percent feel they give their staff public compliments and a public worship platform. Seventy-one percent meet with their staff and solicit their input and 29 percent fight for raises for their staff.

When asked what the senior pastor could do to improve his/her support of the ministerial staff: 43 percent felt they could have more frequent meetings and further develop relationships. Twenty-nine percent felt the pastor could increase public acknowledgements and increase their prayer with the staff. Fourteen percent said they could designate office space, increase or provide compensation and provide official ordination. Another 29 percent did not respond to the question.

#### **Pastoral Assistant Response:**

One hundred percent agreed that the senior pastor gives the ministerial staff verbal appreciation and financial support. Seventy-five percent believe that the pastor gives the staff clear guidelines and 25 percent say the pastor allows the staff to perform ordinances in their absence.

When asked what the senior pastor could do to improve his/her support of the ministerial staff: 25 percent felt the pastor could provide clearer definitions of roles and responsibilities encourage the staff to use their gifts, and give additional verbal appreciation. Seventy-five percent did not respond to this question.

**Ministerial Staff Response:**

Sixty-seven percent feel their senior pastor encourages their continued growth and regularly engages them in dialogue and communication. Thirty-three percent felt their senior pastors give adequate verbal appreciation to their ministry efforts and they feel they are included in the creative process of ministry. Thirty-three percent also feel the pastor provides adequate training opportunities for the staff. Only 17 percent are given leadership responsibility.

When asked what the senior pastor could do to improve his support of the ministerial staff: 33 percent felt the pastor could give more verbal appreciation along with regular meetings and 17 percent felt the pastor could give them more responsibilities and include them more in church decision making.

**Synopsis**

When asked what does the senior pastor do to communicate to the congregation and pastoral assistant that he/she supports the ministry of the ministerial staff, the ministry team responses indicate a disconnect between what the senior pastor and pastoral assistant see in terms of verbal appreciation. While all pastors and their assistants believe they are providing that kind of support only a third of the ministerial

staff see it that way. Where there seems to be continuity is in the recognized need for more frequent meetings where roles responsibilities and encouragement can take place. As seen in the responses 42 percent pastors 25 percent assistant pastors and 33 percent ministerial staff.

## 2: The Senior Pastor's Support of the Pastoral Assistant:

*What does the senior pastor do to communicate to the congregation and staff that he/she supports the ministry of the pastoral assistant?*

### **Senior Pastor Response:**

Seventy-one percent of pastors feel they gave their pastoral assistants illustrations of ministry, a public worship platform, and have meetings where they solicit their input for the overall church agenda. Fifty-seven percent said they fight for increased wages for their assistants, give public compliments, and assign a multitude of tasks. Fourteen percent consult their assistants on matters of worship structure, take the time to teach them, build personal relationships and pray with them. Another 14 percent did not respond to this question.

When asked what the senior pastor could do to better communicate his support of the pastoral assistant: 14 percent felt they could publicly affirm work, solicit support/prayer from the congregation for the pastoral assistant, give cards, bonuses and evaluations. Twenty-nine percent said there was nothing more they felt they could do and another 29 percent did not respond.

**Pastoral Assistant Response:**

One hundred percent of pastoral assistants felt that the senior pastor communicated support of their position through verbal appreciation and financial support. Seventy-five percent felt that there was a clear definition of their role and responsibilities. Fifty percent feel the pastor encourages their education. And 25 percent perform pastoral duties and ordinances in the absence of the pastor.

When asked what the senior pastor could do to better communicate his support of the pastoral assistant: 75 percent did not respond and 25 percent felt the pastor could show more support of their preaching ministry, encourage the full use of their gifts, and increase verbal support of authority.

**Ministerial Staff Response:**

Sixty-seven percent agreed that pastors offer great verbal appreciation of the pastoral assistants. Twenty-nine percent feel the senior pastor encourages the pastoral assistant in the areas of continued education and provides preaching and teaching opportunities for his/her assistant. Seventeen percent said pray for them.

When asked what the senior pastor could do to improve his support of the pastoral assistant: 33 percent felt the senior pastor could show more support through verbal affirmation, additional training, a greater delegation of assignments and a greater show of support for the pastoral assistant's ministry ideas. Seventeen percent said pray for them and 17 percent left this blank or not applicable.

## Synopsis

When asked what the senior pastor does to communicate to the congregation and staff that he/she supports the ministry of the pastoral assistant, the ministry team's responses were very interesting. While every assistant pastor agreed that the senior pastor was overall supportive of their ministry, senior pastors (71%) and ministerial staff (67%) agree that there is more that the senior pastor can do. While all of the assistant pastors claim that the senior pastors are supportive verbally and financially, when asked what they could do better more than half of the senior pastors said they could not do anymore or left the question blank.

### 3: The Pastoral Assistant's Support of the Senior Pastor:

*What does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministry of the senior pastor?*

### Senior Pastor Response:

Eighty-six percent of the pastors felt their assistants show public support of their ministries. Forty-three percent agree that their assistants follow direction in a timely manner and show public appreciation. Twenty-nine percent of the pastors said their assistants perform duties in their absence. Fourteen percent of the pastors stated that their assistants publicly state their strengths and privately share their weaknesses. Fourteen percent receive notes and prayers from their assistants. Another 14 percent did not respond to the question.

When asked how the pastoral assistant could do to improve his/her support of the senior pastor: 71 percent stated the pastor assistant could increase public support. Fifty-seven percent stated the pastoral assistant could increase public appreciation. Twenty-nine percent felt the pastoral assistant could follow directions in a more timely fashion. Fourteen percent felt assistants could learn to publicly state their strengths and privately share their weaknesses, pray more, write notes and increase communication. Twenty-nine percent did not respond to the question.

**Pastoral Assistant Response:**

Seventy-five percent feel they adequately support the pastor's vision. Fifty percent offer their assistance. Twenty-five percent feel their respect for the pastor's office and acknowledgement of authority communicates support. Fifty percent did not respond to the question.

When asked how the pastoral assistant could do to improve his/her support of the senior pastor: 25 percent felt they could increase support for the pastor's vision, offer greater assistance and publicly state pastor's strengths. Seventy-five percent did not respond to the question.

**Ministerial Staff Response:**

When asked what the pastoral assistant does to communicate his/her support of the senior pastor, 50 percent agreed that the pastoral assistant gives the pastor verbal and public support. Seventeen percent feels that the pastoral assistant shows support by participating in ministry events and assisting with services.

When asked what the pastoral assistant could do to improve his support of the senior pastor: 17 percent felt the assistant could show more support of the pastor's vision and regularly attend church and ministry activities.

### **Synopsis**

When asked what does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministry of the senior pastor, the response of the ministry team revealed that the one thing that the pastoral assistant does best is publicly support the pastor's vision. The staff also agreed that they could do a better job at it. Yet, no constructive ideals were lifted. (Strange that if one was not careful it may appear that the role of the pastoral assistant is to be chief cheerleader for the pastor.) Also there seems to be a pattern emerging between the responses of the pastoral assistant and the pastor. Once again, three quarters of pastoral assistants left a portion of this question blank.

#### **4: The Pastoral Assistant's Support of the Ministerial Staff:**

*What does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministerial staff?*

### **Senior Pastor Response:**

Forty-three percent feel the pastoral assistant supports the vision of the pastor and supports ministries. Twenty-nine percent felt the pastoral assistant gives input on church projects and is consistent with communication. Fourteen percent feel the assistant has timely follow through on projects, fosters a public presence in the pulpit and puts time in



sermon preparation. Fifty-seven percent did not respond to this question or felt it was nonapplicable.

When asked what the pastoral assistant could do to improve his support of the ministerial staff: 14 percent felt the pastoral assistant could increase support of the pastor's vision, provide more timely follow through on projects, provide more of a public presence in the pulpit and increase time in sermon preparation. Eighty-six percent did not respond to this question or felt it was nonapplicable.

#### **Pastoral Assistant Response:**

Twenty-five percent feel they participate in ministry events, provide feedback and communication, clarify information, and make themselves available. Seventy-five percent felt this question was nonapplicable.

When asked what the pastoral assistant could do to improve his support of the ministerial staff: 25 percent they could provide more written feedback and 75 percent felt this question was nonapplicable.

#### **Ministerial Staff Response:**

Seventeen percent felt the assistant could show more support of the pastor's vision and regularly attend church and ministry activities. Thirty-three percent of the staff left these questions blank.

When asked what the pastoral assistant could do to improve his support of the ministerial staff: 17 percent said they could tithe, regularly attend church, squash rumors / gossip and be a better communicator.

## Synopsis

When asked what does the pastoral assistant do to communicate to the congregation and staff that he/she supports the ministerial staff, the responses from the ministerial team were all over the place, from supporting the vision of the pastor to tithing. Three quarters of the pastoral assistant, said that the question was not applicable with a colossal 86 percent of the senior pastors not responding or deeming the question inapplicable. These results indicate to this researcher that, in most cases, the pastoral assistant may not have responsibility for the ministerial staff. This researcher struggles to understand how there can be order in a church where there is a senior pastor under whom there is an assistant but that assistant is on the same level as the rest of the ministerial staff? This goes back to an observation made on the previous question. Is the pastoral assistant there to assist the pastor in bringing order and efficiency to the ministry or to be chief cheerleader?

### 5: The Ministerial Staff's Support of the Senior Pastor:

*What does the ministerial staff do to communicate to the congregation and staff that he/she supports the senior pastor?*

#### Senior Pastor Response:

Eighty-six percent feel their staff supports their vision and willingly and constructively supports ministry. Fifty-seven percent say their ministerial staff has joined the church and seeks approval for assignments. Twenty-nine percent consistently tithe

and contribute financially and do not undercut the pastor. Fourteen percent did not respond.

When asked what the ministerial staff could do to improve their support of the senior pastor: 29 percent felt there could be increased support of the pastor's vision, more involvement in church programs/activities and an increase in communication. Fifty-seven percent did not respond to this question.

**Pastoral Assistant Response:**

Twenty-five percent feel that the ministerial staff represents the pastor well when he is away. They also believe that the staff supports the pastor's vision and follows instruction. Fifty percent did not respond to the question.

When asked what the ministerial staff could do to improve his support of the senior pastor: 50 percent said the staff could do more to follow the pastor's instructions and direction, show more support for the pastor's vision. Twenty-five percent feel the staff could accompany the pastor more on ministerial outings. Another 50 percent felt this question was nonapplicable.

**Ministerial Staff Response:**

Seventeen percent of the staff feels they show support by supporting the pastor's vision, attending church and ministry programs and accepting assignments as given.

When asked what the ministerial staff could do to improve his support of the senior pastor: 100 percent of them said that they could do nothing more.

## Synopsis

When asked what does the ministerial staff do to communicate to the congregation and staff that he/she supports the senior pastor, the ministry team responses show that the majority of the senior pastors feel the ministerial staff supports their vision and the ministry as a whole. Only 25 percent of the pastoral assistants think the ministerial staff support the vision and represent the pastor well in his absence. This is further illustrates an extremely unsettling disconnect. To have the pastor and their assistant on opposite ends of the spectrum when it comes to the ministerial staff does not lend it self to biblical partnership. Meanwhile only 17 percent of the ministerial staff say they show their support by coming to church and accepting assignments. When asked what more they could do, one hundred percent said nothing. Is it possible that somewhere in our attempts to develop our ministry team that a door has been left open that allows the ministerial staff to play the pastor and their assistant against each other.

### 6: The Ministerial Staff's Support of the Pastoral Assistant:

*What does the ministerial staff do to communicate to the senior pastor and congregation that he/she supports the pastoral assistant?*

### Senior Pastor Response:

Fourteen percent believe the staff shows the pastoral assistant respect, love and support. Fourteen percent believe the staff follows through on assignments and promotes team work. Seventy-one percent did not respond or feel this question was applicable.

When asked what the ministerial staff could do to improve his support of the pastoral assistant: 14 percent said increase mutual respect and team work. Seventy-one percent did not respond or feel this question was applicable.

**Pastoral Assistant Response:**

Twenty-five percent feel the staff gives verbal appreciation, has good communication and follows the direction of the pastoral assistant. Seventy-five percent felt the question was nonapplicable.

When asked what the ministerial staff could do to improve his support of the pastoral assistant: 25 percent felt the staff could increase communication and give more verbal support of the pastoral assistant. Seventy-five percent felt the question was nonapplicable.

**Ministerial Staff Response:**

Thirty-three percent of the staff feels they show support by being available as needed. Seventeen percent feel they show support by being the eyes and ears and helping to lead worship, attending church and through prayer.

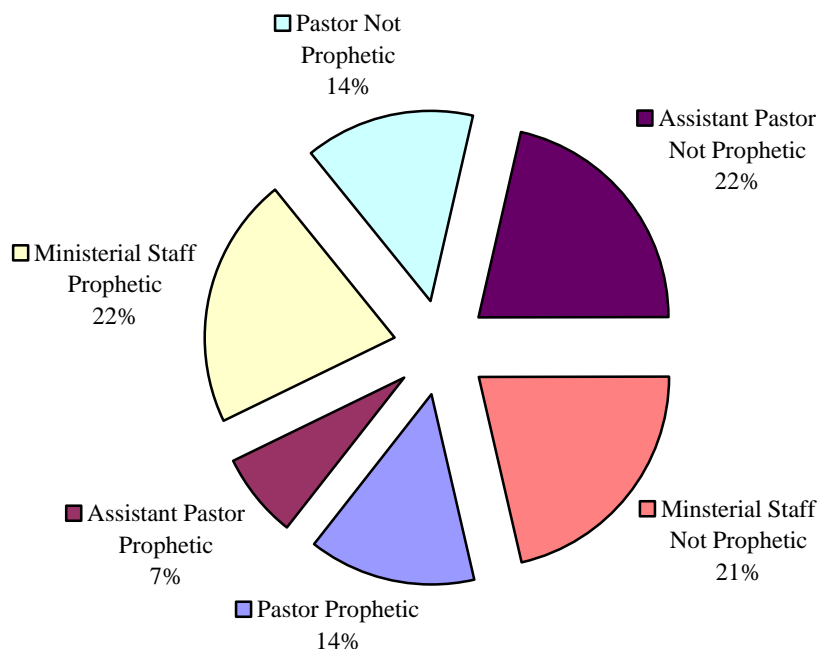
When asked what the ministerial staff could do to improve his support of the pastoral assistant: Seventeen percent said they could do more hospital and nursing home visits, communicate better and support the pastor's vision.

## Synopsis

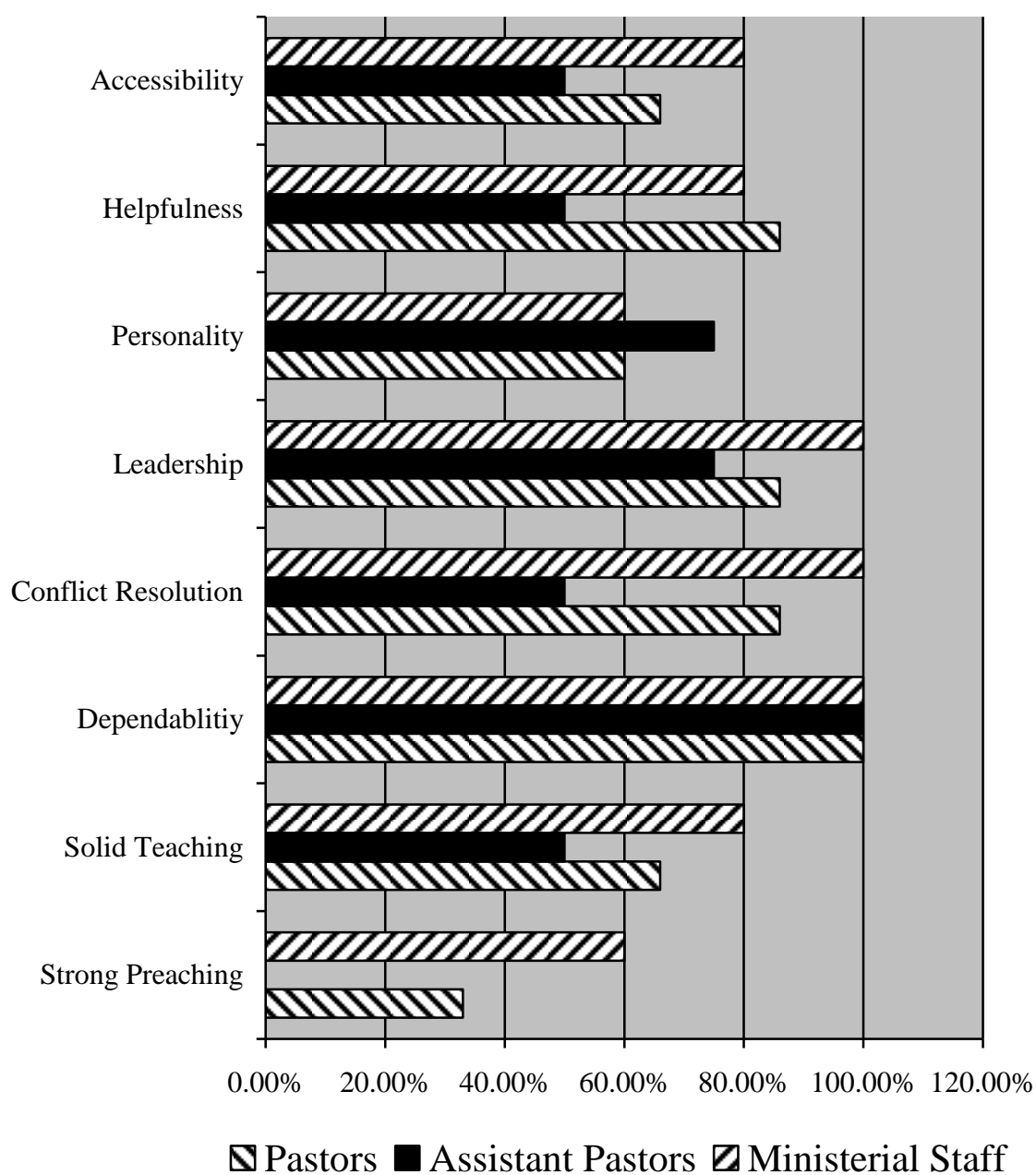
When asked what does the ministerial staff do to communicate to the senior pastor and congregation that he/she supports the pastoral assistant, the responses of the ministry team revealed that only 14 percent of the pastors believe the staff respects their assistant. Scarier is that only 14 percent saw it as an area that needed improvement, and no one offered any ideas of how to address the lack of respect for that position. When a preponderance of the respondents left this question blank or deemed inapplicable for the team. It left this researcher befuddled. The thought that the ministerial team would leave the question of “how does the ministerial staff show support for the assistant pastor” blank or inapplicable. Speaks further of the disconnect within our ministerial teams. There are at least two possible reasons why this might occur, one there is not assistant or two if the ministerial staff do not see a need to respect him/her. For the sake of the church let us pray it is the former.

### **Additional Information:**

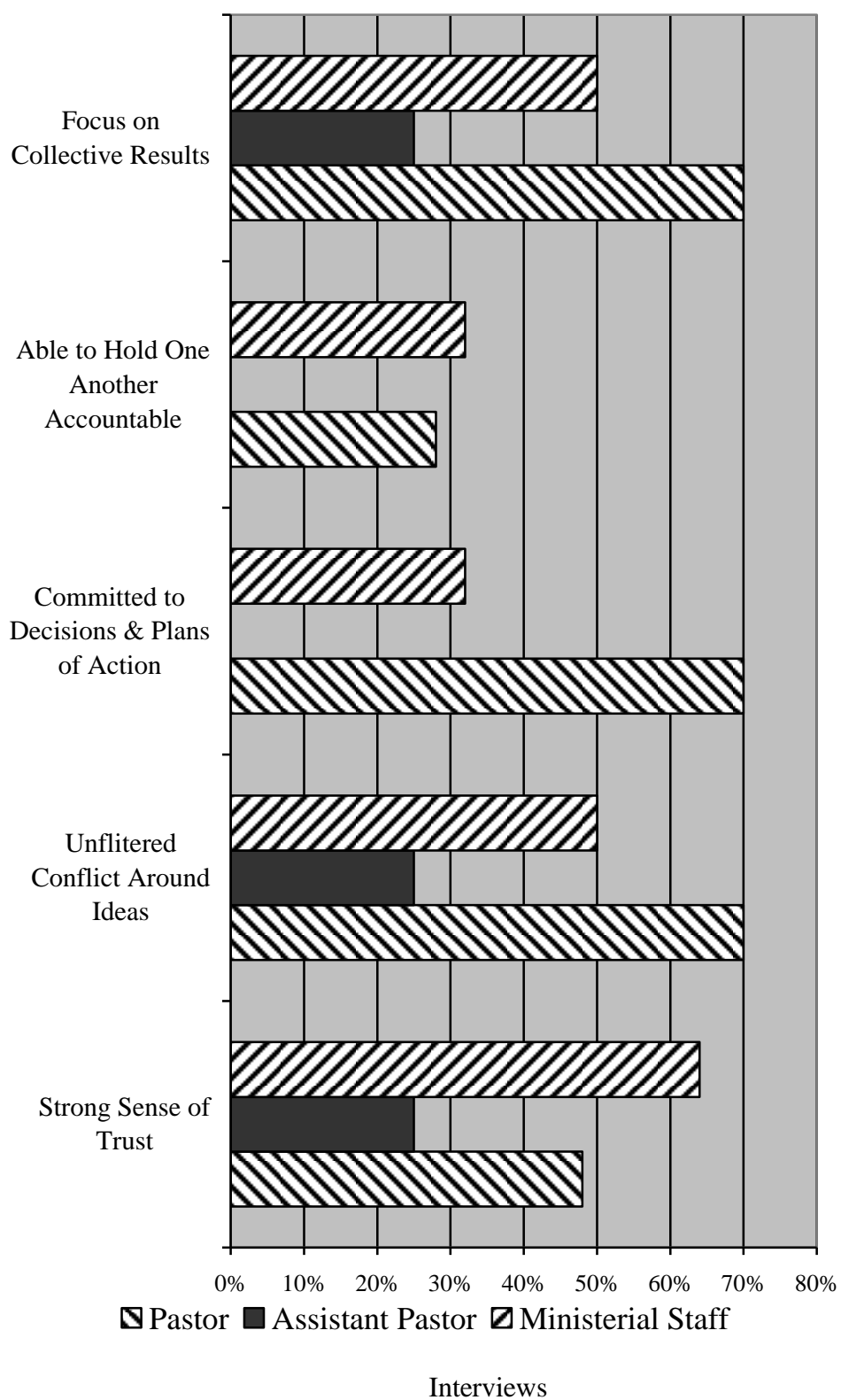
As part of questionnaire there was a section on the traits of the pastoral assistant and the ministry team. Below is a graphic illustration of these results. Please note the graph only reflects what individuals deemed extremely important. Responses of as “somewhat” and “no opinion” were not included in the illustration.

**Table 1. Is Our Ministry Team Prophetic?**

This diagram illustrates that 57 percent of the total number of respondents do not consider their ministry team to be prophetic. Also note that while pastors and ministerial staff were just about evenly divided on the issue of whether their ministry team was prophetic or not prophetic. However, the pastoral assistants considered their teams not prophetic by a 3 to 1 ratio. Tipping the scales overall to a not prophetic vent.

**Table 2. Important Traits of Pastoral Assistants**



**Table 3. Strengths of the Ministry Team**

From the two interviews the researcher collected the following information.

While both churches are primarily the same in most categories, there were some interesting differences. Both leaders were self confident and educated men. Both exercise authority over their respective churches. Yet their leadership style is different. One is a manger and the other a team leader. Management style makes it easy to operate outside of written protocols. Staff, instead of talking to each other, will often go directly to the manager. While the staff may work well on projects, they can become territorial at times. The team leader or ministry/goal-focused leader appears to have very little conflict between the staff. In addition, each person on the staff was active in his/her ministry responsibilities and supportive of the team.

One church had just experienced a first. For the first time ever the pastor was able to hear all of the ministerial staff preach during a special service. The excitement generated by the event when all the ministers preached was amazing. The ministerial staff was thrilled and at the same time terrified to preach in front of the pastor, which many of them had not done since their initial sermon. This also sent a message to the congregation of the pastor's confidence in the ministerial staff's preaching ability. In that, if the pastor will/can be preached to by the ministerial staff then so can they.

At the other congregation this researcher saw ministerial partnership in action. During a communion service, the pastor while present, did not participate in the service except for a brief impromptu inclusion of extending the "Right Hand of Fellowship" and then immediately returned control of the service to the hands of the presiding minister, who by the way was not the assistant. While clearly in charge, this pastor led without an

imposing authority. I was quite amazed that the congregation did not seem to mind one bit that the senior pastor was not distributing the supper. This speaks to the way in which the entire church has been taught to see authority.

Both of these churches are working toward embracing the Principles of Biblical Partnerships. It is the goal of this researcher to share the developed model, made possible by their contributions to this process, available to them for implementation in the near future.

### A Culmination of Sample A Findings

There is definitely evidence of a disconnect in the ministry team. The office of pastoral assistant seems to be caught in a vice. On one side stands the pastor who expects the assistant to be their chief supporter foremost, and whatever is expedient next. On the other side you have the ministerial staff. Not actually realizing that structurally and for the sake of organization and management there is someone between them and the pastor. Yet because the staff often times does not recognize that the actions they take can inhibit the pastoral assistant's ability to do the real job of an assistant. This in no way resembles the five principles of Biblical Partnership outlined by this researcher earlier in this work.

Many churches today have staff, some may even have a good team, but few have made it to the level of partnership. And it is partnership; it is the time Elijah and Elisha spent "As they continued walking and talking . . . "<sup>3</sup>, it is Jesus who says to His disciples

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<sup>3</sup> *The Holy Bible: New Revised Standard Version* (Nashville, TN: Thomas Nelson Publishers, 1989), 2 Ki 2:11.

“I do not call you servants any longer ... but I have called you friends, ...”<sup>4</sup> that leads a ministry into the realm of the prophetic.

### **Sample B**

#### **Bringing Symphony Out of Cacophony**

##### **Senior Pastors’ Group Discussion:**

After being exposed to the workshop, the pastors were in agreement that the best way to show support of staff ministry is to have clear roles and responsibilities, job descriptions and a clear delegation of tasks and authority. This empowers the staff to fulfill their responsibilities and give them the confidence and support they need to do complete their tasks. In contrast, the surveys given to senior pastors in isolation showed that majority of the pastors felt the best way to show their support to staff ministry was through verbal appreciation and allowing them opportunities to participate in ministry.

Both sets of surveys reflected that a way in which the staff and pastoral assistant can show support to the pastoral vision is by assisting pastors’ efforts in ministry.

##### **Pastoral Assistants’ Group Discussion:**

The greatest issue for the pastoral assistants’ that were exposed to the workshop was their need to utilize their gifts, and for their authority to be recognized by the other staff and the congregation.

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<sup>4</sup> Jn 15:15

Both sets of surveys reflected these same needs and issues, but it was apparent that the workshop opened up the channels of communication and allowed the assistants to openly express some of their concerns and to be heard in a noncombative environment.

### **Ministerial Staff's Group Discussion:**

The ministerial staff clearly recognizes that that they are in a support capacity to the senior pastor and pastoral assistant. At the same time, they too desire to be useful, to develop their unique gifts and be acknowledged for ministry. While associates respect the position of the senior pastor, with the introduction of the Pastoral Assistant has altered/eliminated some of their previous roles and responsibilities creating a range of feelings about the new structure. These feelings can add to the tension amongst the staff if unaddressed. The staff needs to feel like a greater part of the team and they also want their unique gifts developed and utilized.

Both sets of surveys reflect that associates ministers are called to support ministry. The primary survey illustrates that associates want to be more involved in the decision making process. The group survey and open discussion seemed to be more candid and provided a forum for associates to express their opinions and concerns.

### **A Culmination of Sample B Findings**

The purpose of including these group discussion and group surveys in this project is to show that by creating a forum where candid communication is encouraged and the environment is neutral, the staff can be more honest and more open to receive feedback. This researcher noticed in the primary surveys (sample A) that there were a lot of

questions left blank and unanswered and even more, surveys were not returned. Reasons for which have already been shared. However the workshop setting did not allow participants the luxury of saying nothing. The stage was set and over the course of those two days people became more willing to share. In fact at times feedback was so fervent that we had to move on for the sake of time.

### **Conclusion**

Research clearly shows that there is work to be done to bring about prophetic ministerial alignment. This work is not only in the arena of human relationship and responsibilities but in the realm of the sacred. It seemed odd to this researcher that there were very few references to the spiritual disciplines. Pastors and their assistants or the entire ministry team for that matter are not praying, fasting or studying together. If ministry is spiritual matter why are these spiritual activities absent? It is the expectation that individuals are practicing these disciplines on an individual basis, but what about the team? What about people coming together to minimize the weaknesses of others; maximize the strengths of someone else. Standing in unity, working so that not only one person is blessed, but so that pinnacle achievements can be accomplished.

This researcher lifts this developing process for establishing and maintaining Prophetic Ministerial Alignment in the Local Church.

1. Conduct a Symphony out of Cacophony Seminar
2. Begin working on clear and understandable roles and responsibilities
3. Study and practice the Five Principles of Biblical Partnership
4. Establish a routine of the spiritual disciplines that will be practiced among the team<sup>5</sup>

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<sup>5</sup> Appendix H.

While there is yet more work to be done in this area. It is the belief of this researcher that these steps will lead ministries toward a new area of prophetic ministry where every member of the team will be valued and feel as though they are a part of the partnership.

## **CHAPTER SIX**

### **REFLECTIONS, SUMMARY AND CONCLUSION**

#### **Reflection**

Over the course of this journey to obtain the Doctor of Ministry degree, the life of this researcher has been changed. The required readings by both the university and the mentors have proven to be informative, relevant and life changing. His view of the world, culture and, most importantly, of himself is quite different. Due to this journey there have been several changes in the researcher's context: the senior pastor's changed response to protocol issues, increased alignment and support within the ministerial staff, and increased congregational respect and support. In addition, the researcher has gained self-confidence, a new flow of creativity and has enhanced his preaching ministry. In this process the researcher also discovered that he is a deductive thinker and has gained new insights in ways to better communicate with the staff. To look back on this transformative journey is bittersweet. For while the outcome was for this researcher's good, the process, at times, felt like his demise, but it was a process well worth the bitter days.



## Context

### **The Senior Pastor's Changed Response to Protocol Issues**

This researcher does not consider it coincidental that the pastor seems to be more willing to allow him greater autonomy over various areas of ministry. Things that in the past would have drawn the pastor in no longer get the pastor's attention. The rulings that stem from the pastoral assistant's office have been firmly upheld by the pastor. Consider the following events. When a disgruntled associate minister sought to go around the pastoral assistant and contacted the pastor regarding a policy issue addressed in a memo that came from the pastoral assistant's desk, the pastor redirected the associate back to the pastoral assistant and for resolution. Likewise, a concerned parent attempted to entangle the pastor in an issue related to a youth program that was overseen by the pastoral assistant, she too was redirected back to the pastoral assistant's office for resolution. So be it among the staff or personalities from the larger community, there has been a change in the way the pastor responds to protocol issues.

### **More Alignment and Support Within the Ministerial Staff**

The staff, which reports to the pastoral assistant, have come to a greater understanding of what it means to be a player on the team. They also seem to be more aware and respectful of the team captain. There is more cohesiveness and a sense that there is more clarity of each person's position in light of the positions of the other team members. There has been less bickering, infighting and complaining over opinions, and more focus upon overall goals and the following of leadership directives. This researcher

no longer battles with ministerial staff over dress codes, assignments, duties, and other minute issues. This new sense of cohesiveness is no doubt a residual effect of the perceived shift of the pastor and the transformative affects of the researcher's doctoral program.

### **Increased Congregational Respect and Support**

The congregation seems more willing to heed to the directives of the pastoral assistant. Worship leading and directives given are heard and taken as more authoritative and valid now than ever before. Of course there will always be those with whom you have more influence, but the congregation in general seems more supportive of the pastoral assistant's initiatives. Over the course for this doctoral pursuit, there has been a marked increase in the congregation's acceptance and respect for the office of pastoral assistant. Opposition and things that congregation members have done and said to challenge the pastoral assistant's position and authority are no longer being done. The congregation and leadership seem to have more respect and understanding of the role of the pastoral assistant. This too is, in no small part, due the changes seen in the ministerial staff and senior pastor and is also a direct reflection on this doctoral journey.

### **The Researcher**

#### **New Confidence**

The personal growth spawned by this educational endeavor has birthed a new degree of confidence for this researcher. Although this researcher has always achieved in the higher percentile in almost every venture, it was not because of a high degree of self

confidence. It has more to do with the favor of God. While not discounting the work of God's favor, the pursuit of this degree has birthed a new level of self confidence. The time shared with mentors and peers, the sharing of stories and ministerial experiences, good and bad, have inspired this researcher to believe more deeply in his God-given gifts, talents, potential and destiny. The new sense of awareness brought on by the assigned readings have granted this researcher a sense of where he is in the grand cultural design. This type of awareness is foundational for true confidence.

### **Flow of Creativity**

It is difficult to articulate the number of new ideas and ministerial possibilities that are now resident in the spirit of this researcher. Recently embarking upon an out-of-the-box youth ministry experience, which spanned five days of activities and a six-week summer program involving almost 100 children, future plans for ministry seem boundless. The way in which the ministerial team functions has been revamped by the implementation of caucus meetings where ministerial staff can openly discuss upcoming events and where the different members of the team can support the efforts of one another. There are yet ideas for adult ministry and ways to create harmony amongst the team and leadership of the church that have yet to be implemented.

### **Preaching**

The preaching of this researcher has gained greater depth and increased in power. More and more of those silent members of the congregation are making their way to give words of encouragement. Recently, this researcher received e-mails from some of the

strongest preaching critics of the congregation expressing their approval and gratitude of his recent sermons. Even members of the ministerial staff have acknowledged the timeliness and relevance of this researcher's sermons. It is apparent that lives are changing; and people are being transformed to the will and purposes of God.

### **Deductive Thinking**

The way in which this researcher communicates with the team has changed. Having had an "ah-ha" moment, it became clear that he works from the top down while many of those with whom he works work from the bottom up. He now understands that many of his ideas and ministry proposals are often too big to be supported by the team because they are not able to see the connections which he has already subconsciously made. Recognizing this about himself has helped him approach the team better prepared to answer the questions that will lend to gaining the necessary support to make various ministry projects a success. It has also positioned him to inform the team on how they can be prepared to fill in the gaps when the big picture is presented.

### **What Would I Do Differently**

In terms of the research for this project, there are at least three things the researcher would do differently. First, this researcher would be more conscientious about getting churches to complete the surveys. Not that he feels he did not try this time, because when the survey's did not come in as hoped, the researcher attempted to make phone calls and visits to local pastors to try and get the packets completed, but he feels he could have been more persistent and maybe done more to communicate his intentions for

the overall project. He feels this might have created greater trust of the project and shed more light on the benefits of completing the surveys. Second, the researcher would attempt to get a larger sample. While he would not explore a broader section of the church because the project was specific to the African-American church, instead of choosing sixty churches, he would choose at least one hundred in an attempt to get a larger response. Finally, this researcher would take the time to enjoy the ride. Sometime this researcher got so caught up in getting the work done that there was little time to enjoy the discovery.

### What About The Future

It is the goal of this researcher to continue research on this project and strengthen this yet developing process in order to produce a model for prophetic ministerial alignment/partnership. This researcher plans to find and present the “Best Practices of Prophetic Ministry Teams,” package these practices and communicate them to the church through written literature, preaching, teaching, lectures, conferences and symposiums. It is the intent of the researcher to aid churches, in general, and assistant/associate pastors, in particular, in maximizing the full potential of their ministerial staff to reach the overall goals and true purpose of the church’s existence; to transform people and culture to the will and purposes of God.

### Summary

In the preceding pages this researcher has shared the heights and depths of his odyssey as well as the glories and challenges of his ministry context. “Partnerships” and

“Prophetic Ministry” were defined and the current thoughts and trends on the subjects were presented. There was an investigation into the need for partnerships in ministry, and examination of the benefits and the challenges of these partnerships, followed by an exploration of how underdeveloped relationships can hinder prophetic ministry.

Time was spent identifying ways of recognizing prophetic ministry along with an illustration of its ideal implementation. Some of the major challenges were also identified, and there was an exploration of what the Bible says prophetic ministry is and what it is not. The tie between and subtle differences between what it means to be partnership and relationship was considered as well as the various types and levels of relationship we engage in as human beings. This researcher illustrated how partnerships have been implemented and used throughout the history of the church to effect change.

An explanation of the methods used to root out common issues and address their outcomes was discussed and the need was determined for developing a process that builds ministerial partnerships and assists assistant/associate pastors in building “Prophetic Ministerial Partnerships.” This developing process will eventually lead to a model for “Prophetic Ministerial Partnerships” in the local church. The implantation of such a model will foster an environment where the hopes, dreams, and expectations of the senior pastor, assistant/associate pastor and the ministerial staff are shared openly without fear of reprisal. This model focus on fully developing relationships among ministerial staff.

It was the initial goal of this researcher to produce a model for prophetic ministerial alignment/partnership through this project. However, the research did not provide sufficient evidence to move forward with or develop an appropriate model. This

in part is due to the small sampling received from the initial survey. Further research will be necessary to bare out verifiable conclusions on this matter.

Due to the changes that emerged during the research phase this researcher had to make some adjustments. Based upon the results of the initial survey a workshop was developed and presented at a citywide event where some thirteen churches were represented. This offered a new source of data. While both sources of data surveyed persons in the same ministry positions with similar titles, job description and responsibilities, there was difference in the context. The first context was broad, enlisting responses from ministries from across the country. The second context represented the responses and concerns of ministries within a particular community. However, the overall feeling and results were not different. The data from these surveys and workshop did not lead this researcher to a definitive model for partnered ministries, but rather toward developing a process to the discovery of this model.

Additional financial resources would have been a tremendous help on a project of this magnitude. Grant monies from places like the Lilli Foundation would have allowed for professional analysis and facilitation of the data. It would have also provided the necessary resources to travel, conduct meetings, and do some other ventures that might have helped gain the trust of ministry leaders and allow them to see a need for such a project.

## **Conclusion**

In conclusion, this researcher is thankful to God for this journey. For all of its mountaintop experiences and valley encounters. The conclusion of this work presents a

yet developing process for the establishment and maintenance of prophetic ministerial alignment that can be used by churches with full-time ministerial staff. A process ripe with the potential to be of profound benefit to the local church, in general, and the African-American church, in particular, leading to the development of a model of prophetic ministerial alignment/partnership that works best in their particular ministerial context.

By fostering greater support and mutual understanding among the ministerial team, each respective ministry will be empowered to embark upon a prophetic path. Ministries where there are recreational opportunities will not be about just having fun, but rather about the formation of godly relationships in an athletic/recreational arena. Feeding programs will not be something the church does as part of an evangelism strategy to gain membership, but something that is done as a result of their transformed life. Choir rehearsals are not just about what you are going to wear, the beat of the song or about hitting the right tones right; but rather about lifting lyrics that speak life to both the singer and the hearers. Teaching is a discovery and preaching inspires people not only to jump high when shouting, but to walk right when your feet hit the ground. This is the goal of “Prophetic Ministry” and the purpose for which this process has been developed to fulfill.



**APPENDIX A**

**INTERVIEW AND SITE VISIT PRO FORMA**

## INTERVIEW &amp; SITE VISIT PRO FORMA

**Interview and Site Visit  
Pro Forma**

Doctoral Project: *Prophetic Preaching and Ministry in the Post Modern Age:  
Toward Mega-Church or Mega-Change a Model for Biblical Ministerial Alignment in  
the Local Church*

**Demographic Profile**

- |  |   |
|--|---|
| <p>1. What region of the country</p> <ul style="list-style-type: none"> <li>a. Northeast</li> <li>b. East</li> <li>c. Southeast</li> <li>d. Upper Midwest</li> <li>e. Lower Midwest</li> <li>f. Central</li> <li>g. West</li> </ul>  | <p>5. What is the Membership of the church body?</p> <ul style="list-style-type: none"> <li>a. 500 – 1000</li> <li>b. 1,001 - 1,500</li> <li>c. 1,501 - 2,000</li> <li>d. 2,001 – 2,500</li> <li>e. 2,501 – 3,000</li> <li>f. 3,001 and over</li> </ul> |
| <p>2. What is the population of the city your church is located in?</p> <ul style="list-style-type: none"> <li>h. 100k – 250k</li> <li>i. 251k – 500k</li> <li>j. 501k – 750k</li> <li>k. 751k – 1 Million</li> <li>l. 1.5 m – 2 m</li> <li>m. 2.5 m – 3 m</li> <li>n. 3.5 m – 4 m</li> <li>o. over 4 million</li> </ul> | <p>6. What is the Gender make up of the congregation</p> <p>____ % Male ____ % Female</p>   |
| <p>3. Location of the church</p> <ul style="list-style-type: none"> <li>a. Urban</li> <li>b. Suburban</li> </ul>   | <p>7. Racial Makeup</p> <p>____ % African American</p> <p>____ % Asian</p> <p>____ % Caucasian</p> <p>____ % Hispanic</p> <p>____ % Native American</p>   |
| <p>4. Median Family Income:</p> <ul style="list-style-type: none"> <li>Less than \$15K</li> <li>\$15 - 30K</li> <li>\$31 – 45K</li> <li>\$46 – 60K</li> <li>\$61 – 75K</li> <li>\$76 – 90K</li> <li>\$91 – 100K</li> <li>Over 100K</li> </ul>  | <p>8. How many active ministries do you have in your church?</p> <ul style="list-style-type: none"> <li>10-15</li> <li>16-20</li> <li>21-25</li> <li>26-30</li> <li>30 or more</li> </ul>   |
|  | <p>9. How many worship Services do you have during the week? _____</p>  |

## INTERVIEW & SITE VISIT PRO FORMA

### Style

#### 10. Pastoral Leadership

- a. Education
- b. Experience
- c. Leadership Style

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#### 11. Worship

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#### 12. Staff

- a. Number
- b. Education

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### Inventory

#### 13. Observation

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#### 14. Perception

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**APPENDIX B**  
**INTERVIEW NOTES**

Notes from Newark Interview

### Interview and Site Visit Pro Forma

Doctoral Project: *Prophetic Preaching and Ministry in the Post Modern Age:  
Toward Mega-Church or Mega-Change a Model for Biblical Ministerial Alignment in  
the Local Church*

#### Demographic Profile

1. What region of the country
  - p. Northeast**
  - q. East
  - r. Southeast
  - s. Upper Midwest
  - t. Lower Midwest
  - u. Central
  - v. West
2. What is the population of the city your church is located in?
  - w. 100k – 250k
  - x. 251k – 500k
  - y. 501k – 750k
  - z. 751k – 1 Million
  - aa. 1.5 m – 2 m
  - bb. 2.5 m – 3 m
  - cc. 3.5 m – 4 m**
  - dd. over 4 million
3. Location of the church
  - c. Urban**
  - d. Suburban
4. Median Family Income:
  - Less than \$15K
  - \$15 - 30K
  - \$31 – 45K
  - \$46 – 60K**
  - \$61 – 75K
  - \$76 – 90K
  - \$91 – 100K
  - Over 100K
5. What is the Membership of the church body?
  - a. 500 – 1000
  - b. 1,001 - 1,500
  - c. 1,501 - 2,000
  - d. 2,001 – 2,500
  - e. 2,501 – 3,000
  - f. 3,001 and over**
6. What is the Gender make up of the congregation
 

40% Male 60% Female
7. Racial Makeup
 

**95%** African American  
 \_\_\_\_\_ % Asian  
**1 %** Caucasian  
**4 %** Hispanic  
 \_\_\_\_\_ % Native American
8. How many active ministries do you have in your church?
 

10-15  
 16-20  
 21-25  
 26-30  
**30 or more**
9. How many worship Services do you have during the week? **3**

Notes from Newark Interview  
**Style**

14. Pastoral Leadership

- a. Education – Business Administration and Law, post Graduate
- b. Experience - 20 plus years pastoral experience
- c. Leadership Style – Coaching

Self-confident leader easy to talk to open and welcoming personality

15. Worship

Spirited but not overly contemporary / Family oriented / 3 worship service per Sunday / Sermons were about 20 min long / Expository preaching style

16. Staff

- a. Number
- b. Education –most college educated, some with seminary training

Team oriented and ministry/goal focused

**Inventory**

17. Observation

Communion service

- a. The pastor while present did not participate in the service except for a brief impromptu inclusion of extending the “right hand of Fellowship” and then immediately returned control of the service to the hands of the presiding minister. Who by the way was not the assistant.

The response to the gospel: Some 10 young men gave there life to Christ that day which was not an unusual occurrence.

18. Perception

While clearly in charge this pastor led without an imposing authority. I was quite amazed that the congregation did not seem to mind one bit that the senior pastor was not distributing the supper. This speaks to the way in which the entire church has been taught to see authority.

There appeared to be little conflict between the staff and each person was active in their ole and supportive of the team.

I would very much like to visit this church again in a few years to see how well this model continues to play out.

## Notes From Columbus Interview

**Interview and Site Visit  
Pro Forma**

Doctoral Project: *Prophetic Preaching and Ministry in the Post Modern Age:  
Toward Mega-Church or Mega-Change a Model for Biblical Ministerial Alignment in  
the Local Church*

**Demographic Profile**

- |  |   |
|--|---|
| <p>1. What region of the country</p> <p>ee. Northeast</p> <p>ff. East</p> <p>gg. Southeast</p> <p><b>hh. Upper Midwest</b></p> <p>ii. Lower Midwest</p> <p>jj. Central</p> <p>kk. West</p>   | <p>5. What is the Membership of the church body?</p> <p>a. 500 – 1000</p> <p>b. 1,001 - 1,500</p> <p><b>c. 1,501 - 2,000</b></p> <p>d. 2,001 – 2,500</p> <p>e. 2,501 – 3,000</p> <p>f. 3,001 and over</p> |
| <p>2. What is the population of the city your church is located in?</p> <p>ll. 100k – 250k</p> <p>mm. 251k – 500k</p> <p>nn. 501k – 750k</p> <p>oo. 751k – 1 Million</p> <p><b>pp. 1.5 m – 2 m</b></p> <p>qq. 2.5 m – 3 m</p> <p>rr. 3.5 m – 4 m</p> <p>ss. over 4 million</p> | <p>6. What is the Gender make up of the congregation</p> <p>40% Male 60% Female</p>   |
| <p>3. Location of the church</p> <p><b>e. Urban</b></p> <p>f. Suburban</p>   | <p>7. Racial Makeup</p> <p><b>99.9%</b> African American</p> <p>_____ % Asian</p> <p>_____ % Caucasian</p> <p>_____ % Hispanic</p> <p>_____ % Native American</p>   |
| <p>4. Median Family Income:</p> <p>Less than \$15K</p> <p>\$15 - 30K</p> <p>\$31 – 45K</p> <p><b>\$46 – 60K</b></p> <p>\$61 – 75K</p> <p>\$76 – 90K</p> <p>\$91 – 100K</p> <p>Over 100K</p>  | <p>8. How many active ministries do you have in your church?</p> <p>10-15</p> <p>16-20</p> <p>21-25</p> <p>26-30</p> <p><b>30 or more</b></p>   |
|  | <p>9. How many worship Services do you have during the week? <b>2</b></p>   |

## Notes From Columbus Interview Style

### 18. Pastoral Leadership

- a. Education – Sociology and Theology, post Graduate
- b. Experience - 30 plus years pastoral experience
- c. Leadership Style – Manager (but not micro)

Self-confident leader easy to talk to open and welcoming personality

### 19. Worship

Traditional, Hymns, Anthems, Spirited but not overly contemporary / Family oriented / 2 worship service per Sunday / Sermons were about 45 min long / Dialectic preaching style

### 20. Staff

- a. Number 5
- b. Education –primarily college educated, most seminary trained, over half post graduate

Goal focused

## Inventory

### 21. Observation

Management style makes it easy to operate out side of written protocols. Staff instead of talking to each other will often go directly to the manger.

Staff works well on projects but can become territorial at times

For the first time ever the pastor was able to hear all of the ministerial staff preach during a special service. They was a great sense of comradely between all persons involved.

Ministerial staff is not viewed as spiritual leaders but more as employees, until it is convenient to challenge ones behavior or ethics

### 22. Perception

Ministry in this place seems to be going just fine but there is the potential to do so much more. The excitement generated by the event when all the ministers preached was amazing. The ministerial staff was trilled and at the same time terrified to preach in front of the pastor. Which many of them had not done since their initial sermon.

This also sent a message to the congregation that if the pastor will can be preached to by the ministerial staff then so can they.



**APPENDIX C**  
**QUESTIONNAIRES**

## PASTORAL QUESTIONNAIRE

### Doctoral Research Project

Carl L Allen, M.Div.  
Pastoral Assistant  
Mt. Olivet Baptist Church  
428 East Main Street  
Columbus, Ohio 43215

## Prophetic Ministry

## Questionnaire

**Code: P1**

There is a grave challenge facing the effectiveness of Prophetic ministry in the African American Church. This challenge surrounds leadership especially among the ranks of the ministerial staff. As a former pastor currently serving as the pastoral assistant in the church I was born and raised in with the pastor who baptized, licensed, ordained, installed, and called me back home. I have gained a unique view of what it takes to establish and maintain Prophetic ministry. Defining Prophetic ministry as "the authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God," I intend to develop a model which focuses on the Assistant Pastor's role in the establishment and maintenance of prophetic ministry that can be utilized by the local church to promote the transformation of her local community.

I need your help. After earning a Bachelor of Arts degree in Philosophy and religion at the historic Wilberforce University, (Wilberforce, Ohio) and a master of divinity degree from the prestigious Princeton Theological Seminary, (Princeton, New Jersey), I am now pursuing a Doctor of Ministry degree from the United Theological Seminary, Trotwood, Ohio. The lead mentor in this study is the Reverend Doctor Charles E. Booth of the Mt. Olivet Baptist Church of Columbus, Ohio. Partnered with him are Reverend Doctor Robert C. Scott of the Central Baptist Church and Reverend Doctor Jesse T. Williams of the Washington Tabernacle Baptist Church both of St. Louis, Missouri. The focus of our group is "Prophetic Preaching and Ministry in the Post-Modern Age: Toward Mega Church or Mega Change." As I looked across the country for churches that appear to be operating prophetically your ministry was lifted before me. Thus I am seeking your assistance in bringing the success God has granted you to others.

I ask that you and your staff please take the time fill out this questionnaire. NO NAME is required. Each questionnaire has been coded in order to maintain the integrity of the sample. All findings shall be held in the strictest of confidence. However, if you would like to receive a copy of the responses given by your ministry team I will be more than happy to send you a copy of the results. Please understand that your honest responses will be used to formulate a model for Prophetic Ministry in the Local Church. Thank you for your assistance in this extremely important matter.

Please complete and return to Carl L. Allen 428 East Main Street Columbus, Ohio 43215 or electronically at [www.Mtolivetbaptist-oh.org](http://www.Mtolivetbaptist-oh.org) and click on "Doctoral Survey." Be sure to include Code found at the top right of this document.

## PASTORAL QUESTIONNAIRE

## Pastoral Obligation

What 5 things do I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things do I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

***“Prophetic Preaching and Ministry”***

### PASTORAL QUESTIONNAIRE

What 5 additional things could I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 additional things could I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of  
the Word of God to a people and culture with the  
intent of transforming both people and culture  
into the will and purpose of God”*

*Dr. Charles E. Booth*

## PASTORAL QUESTIONNAIRE

## Pastoral view of the Assistant Pastors Obligation

What 5 things do I see in the Assistant Pastor that communicates to the congregation and staff that he/she supports my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see the Assistant Pastor do to communicate to the congregation and staff that he/she supports my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

## PASTORAL QUESTIONNAIRE

What 5 things do I see in the Assistant Pastor that communicates to me and the congregation that he/she supports the ministries of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see the assistant pastor do to show/communicate to me and the congregation that he/she supports the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“... success is dependent upon the wise use of each person’s God-given gifts, talents, strengths and abilities and a clear understanding of the overall biblical goal.”**

## PASTORAL QUESTIONNAIRE

## Pastoral view of the Ministerial Staff's Obligation

What 5 things do I see in the Ministerial Staff that communicates to me and the congregation that they support my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the Ministerial Staff which would communicate to me and the congregation that they support my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

## PASTORAL QUESTIONNAIRE

What 5 things do I see in the Ministerial Staff that communicates to me and the congregation that they support the ministry of the Assistant Pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the Ministerial Staff that communicate to me and the congregation that they support the ministry of the Assistant Pastor?
1.
2.
3.
4.
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*



## PASTORAL QUESTIONNAIRE

Rate the following traits and list the 5 most important traits you see in the Assistant pastor?

For each trait below, circle the number to the right that, in your opinion, best represents its importance in the work and ministry of the assistant pastor.

Trait	Scale of Importance				
	Not at all	Not very	No Opinion	Some-what	Extremely
Strong Preaching	1	2	3	4	5
Solid Teaching	1	2	3	4	5
Dependable	1	2	3	4	5
Conflict Resolution	1	2	3	4	5
Leadership	1	2	3	4	5
Personality	1	2	3	4	5
Helpfulness	1	2	3	4	5
Accessible	1	2	3	4	5
Use the space below to list and rate any additional important traits found in the Assistant Pastor not listed.					
1.				4	5
2.				4	5
3.				4	5
4.				4	5
5.				4	5

*“Wise military leaders comprise their army of various types of forces and weaponry to meet diverse threats, archers are great when battling lightly armored warriors at a distance, but they will not serve well in close combat against well-armored knights. Likewise varied experiences and giftedness enables people to better address various issues and challenges.”*

## PASTORAL QUESTIONNAIRE

Rate the following possible challenges and list the 5 greatest challenges you see for the Assistant pastor?

For each below, circle the number to the right that best fits your opinion of the current level of challenge posed.

Challenge	Level of Challenge				
	Not at all	Not very	No Opinion	Some-what	Extreme
Established Leadership	1	2	3	4	5
Ethical Behavior	1	2	3	4	5
Honesty	1	2	3	4	5
Spirituality	1	2	3	4	5
Dependability	1	2	3	4	5
Loyalty	1	2	3	4	5
Knowledge (Know-How)	1	2	3	4	5
Personality	1	2	3	4	5
Use the space below to list and rate any additional important traits found in the Assistant Pastor not listed.					
1.				4	5
2.				4	5
3.				4	5
4.				4	5
5.				4	5

*“A mystery is very different from a problem. While a problem can be solved, a mystery is inexhaustible. A problem can be held at arm’s length; a mystery encompasses us and will not let us keep a safe distance.”*

Gabriel Marcel

## PASTORAL QUESTIONNAIRE

Rate the following and list the greatest strengths and Challenges of your ministry team?

For each below, circle the number to the right that best fits your opinion of your ministry team.

<u>Strengths</u>	On Your Team				
	Yes	No			
Strong sense of Trust					
Able to engage in unfiltered conflict around ideals					
Committed to decisions and plans of action					
Able to hold one another accountable for delivering against those plans					
Focus on the achievement of collective results					
Use the space below to list 4 strengths of your ministry team					
1.					
2.					
3.					
4.					
Challenges	Team Level				
	Not at all	Not very	No Opinion	Some-what	Extreme
An Absence of Trust	1	2	3	4	5
Inattention to Collective Results	1	2	3	4	5
Fear of Conflict “Artificial Harmony”	1	2	3	4	5
Lack of Commitment	1	2	3	4	5
Avoidance of Accountability	1	2	3	4	5
Use the space below to list the 4 greatest challenges facing your team.					
1.					
2.					
3.					
4.					
Answer the Following Question					

## PASTORAL QUESTIONNAIRE

Do you consider your ministry team to be prophetic?	Yes	No
---	-----	----

In your own words describe a prophetic ministry and how the office of the pastoral assistant can be used to foster, enhance and promote it?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

***Thank you for your participation!***

## ASSISTANT PASTOR QUESTIONNAIRE

**Doctoral Research Project**

Carl L Allen, M.Div.  
 Pastoral Assistant  
 Mt. Olivet Baptist Church  
 428 East Main Street  
 Columbus, Ohio 43215

**Prophetic Ministry****Questionnaire****Code: PA1**

There is a grave challenge facing the effectiveness of Prophetic ministry in the African American Church. This challenge surrounds leadership especially among the ranks of the ministerial staff. As a former pastor currently serving as the pastoral assistant in the church I was born and raised in with the pastor who baptized, licensed, ordained, installed, and called me back home. I have gained a unique view of what it takes to establish and maintain Prophetic ministry. Defining Prophetic ministry as "the authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God," I intend to develop a model which focuses on the Assistant Pastor's role in the establishment and maintenance of prophetic ministry that can be utilized by the local church to promote the transformation of her local community.

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I ask that you and your staff please take the time fill out this questionnaire. NO NAME is required. Each questionnaire has been coded in order to maintain the integrity of the sample. All findings shall be held in the strictest of confidence. However, if you would like to receive a copy of the responses given by your ministry team I will be more than happy to send you a copy of the results. Please understand that your honest responses will be used to formulate a model for Prophetic Ministry in the Local Church. Thank you for your assistance in this extremely important matter.

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## ASSISTANT PASTOR QUESTIONNAIRE

### Demographic Information

1. What region of the country
  - tt. Northeast
  - uu. East
  - vv. Southeast
  - ww. Upper Midwest
  - xx. Lower Midwest
  - yy. Central
  - zz. West
2. What is the population of the city your church is located in?
  - aaa. 100k – 250k
  - bbb. 251k – 500k
  - ccc. 501k – 750k
  - ddd. 751k – 1 Million
  - eee. 1.5 m – 2 m
  - fff. 2.5 m – 3 m
  - ggg. 3.5 m – 4 m
  - hhh. over 4 million
3. Location of the church
  - g. Urban
  - h. Suburban
4. Median Family Income:
  - Less than \$15K
  - \$15 - 30K
  - \$31 – 45K
  - \$46 – 60K
  - \$61 – 75K
  - \$76 – 90K
  - \$91 – 100K
  - Over 100K
5. What is the Membership of the church body?
  - a. 500 – 1000
  - b. 1,001 - 1,500
  - c. 1,501 - 2,000
  - d. 2,001 – 2,500
  - e. 2,501 – 3,000
  - f. 3,001 and over
6. What is the Gender make up of the congregation
  - \_\_\_\_ % Male \_\_\_\_ % Female
7. Racial Makeup
  - \_\_\_\_ % African American
  - \_\_\_\_ % Asian
  - \_\_\_\_ % Caucasian
  - \_\_\_\_ % Hispanic
  - \_\_\_\_ % Native American
8. How many active ministries do you have in your church?
  - 10-15
  - 16-20
  - 21-25
  - 26-30
  - 30 or more
9. How many worship Services do you have during the week? \_\_\_\_\_

## ASSISTANT PASTOR QUESTIONNAIRE

### Assistant Pastors view of the senior Pastors obligation

What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports my ministry as Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

***“Prophetic Preaching and Ministry”***

### ASSISTANT PASTOR QUESTIONNAIRE

What 5 things could the senior pastor do to better show/communicate to the congregation/staff that he/she supports my ministry as Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the senior pastor do to better show/communicate to the congregation/pastoral assistant that he/she supports the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God”*

*Dr. Charles E. Booth*



## ASSISTANT PASTOR QUESTIONNAIRE

## The Assistant Pastors obligation

What 5 things do I do that shows/communicates to the congregation/staff that I support the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the congregation/staff that he/she support the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

**ASSISTANT PASTOR QUESTIONNAIRE**

What 5 things do I do that shows/communicates to the senior pastor and the congregation that I support the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the senior pastor and the congregation that I support the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“...success is dependent upon the wise use of  
each person’s God-given gifts, talents,  
strengths and abilities and a clear  
understanding of the overall biblical goal.”**

## ASSISTANT PASTOR QUESTIONNAIRE

### Pastoral Assistants view of the Ministerial Staffs obligation

What 5 things do I see in the ministerial staff that shows/communicates to me and congregation that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the ministerial staff which would show/communicate to me and the congregation that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

### ASSISTANT PASTOR QUESTIONNAIRE

What 5 things do I see in the ministerial staff that shows/communicates to the senior and the congregation that he/she supports my ministry as assistant pastor??
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the ministerial staff that shows/communicate to the senior pastor and the congregation that he/she supports my ministry as pastoral assistant?
1.
2.
3.
4.
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*

## ASSISTANT PASTOR QUESTIONNAIRE

My traits: Rate the following and list the 5 most important for my work as the Assistant pastor?

For each trait below, circle the number to the right that, in your opinion, best represents its importance in the work and ministry of the assistant pastor.

Trait	Scale of Importance				
	Not at all	Not very	No Opinion	Some-what	Extremely
Strong Preaching	1	2	3	4	5
Solid Teaching	1	2	3	4	5
Dependable	1	2	3	4	5
Conflict Resolution	1	2	3	4	5
Leadership	1	2	3	4	5
Personality	1	2	3	4	5
Helpfulness	1	2	3	4	5
Accessible	1	2	3	4	5
Use the space below to list and rate any additional important traits found in the Assistant Pastor not listed.					
1.				4	5
2.				4	5
3.				4	5
4.				4	5
5.				4	5

*“Wise military leaders comprise their army of various types of forces and weaponry to meet diverse threats, archers are great when battling lightly armored warriors at a distance, but they will not serve well in close combat against well-armored knights. Likewise varied experiences and giftedness enables people to better address various issues and challenges.”*

## ASSISTANT PASTOR QUESTIONNAIRE

My Challenges: Rate the following Possible challenges and list the 5 greatest challenges I face as the Assistant Pastor?

For each below, circle the number to the right that best fits your opinion of the current level of challenge posed.

Challenge	Level of Challenge				
	Not at all	Not very	No Opinion	Some-what	Extreme
Established Leadership	1	2	3	4	5
Ethical Behavior	1	2	3	4	5
Honesty	1	2	3	4	5
Spirituality	1	2	3	4	5
Dependability	1	2	3	4	5
Loyalty	1	2	3	4	5
Knowledge (Know-How)	1	2	3	4	5
Personality	1	2	3	4	5
Use the space below to list and rate any additional important traits found in the Assistant Pastor not listed.					
1.				4	5
2.				4	5
3.				4	5
4.				4	5
5.				4	5

*“A mystery is very different from a problem. While a problem can be solved, a mystery is inexhaustible. A problem can be held at arm’s length; a mystery encompasses us and will not let us keep a safe distance.”*

Gabriel Marcel

# ASSISTANT PASTOR QUESTIONNAIRE

Rate the following and list the greatest strengths and Challenges of your ministry team?

For each below, circle the number to the right that best fits your opinion of your ministry team.

Strengths	On Your Team				
	Yes	No			
Strong sense of Trust					
Able to engage in unfiltered conflict around ideals					
Committed to decisions and plans of action					
Able to hold one another accountable for delivering against those plans					
Focus on the achievement of collective results					
Use the space below to list 4 strengths of your ministry team					
1.					
2.					
3.					
4.					
Challenges	Team Level				
	Not at all	Not very	No Opinion	Some-what	Extreme
An Absence of Trust	1	2	3	4	5
Inattention to Collective Results	1	2	3	4	5
Fear of Conflict “Artificial Harmony”	1	2	3	4	5
Lack of Commitment	1	2	3	4	5
Avoidance of Accountability	1	2	3	4	5
Use the space below to list the 4 greatest challenges facing your team.					
1.					
2.					
3.					
4.					
Answer the Following Question					

## ASSISTANT PASTOR QUESTIONNAIRE

Do you consider your ministry team to be prophetic?	Yes	No
---	-----	----

In your own words describe prophetic ministry and how you as the pastoral assistant can be used to foster, enhance and promote it?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

***Thank you for your participation!***



## MINISTERIAL STAFF QUESTIONNAIRE

**Doctoral Research Project**

Carl L Allen, M.Div.  
 Pastoral Assistant  
 Mt. Olivet Baptist Church  
 428 East Main Street  
 Columbus, Ohio 43215

**Prophetic Ministry****Questionnaire****Code: S**

There is a grave challenge facing the effectiveness of Prophetic ministry in the African American Church. This challenge surrounds leadership especially among the ranks of the ministerial staff. As a former pastor currently serving as the pastoral assistant in the church I was born and raised in with the pastor who baptized, licensed, ordained, installed, and called me back home. I have gained a unique view of what it takes to establish and maintain Prophetic ministry. Defining Prophetic ministry as "the authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God," I intend to develop a model which focuses on the Assistant Pastor's role in the establishment and maintenance of prophetic ministry that can be utilized by the local church to promote the transformation of her local community.

I need your help. After earning a Bachelor of Arts degree in Philosophy and religion at the historic Wilberforce University, (Wilberforce, Ohio) and a master of divinity degree from the prestigious Princeton Theological Seminary, (Princeton, New Jersey), I am now pursuing a Doctor of Ministry degree from the United Theological Seminary, Trotwood, Ohio. The lead mentor in this study is the Reverend Doctor Charles E. Booth of the Mt. Olivet Baptist Church of Columbus, Ohio. Partnered with him are Reverend Doctor Robert C. Scott of the Central Baptist Church and Reverend Doctor Jesse T. Williams of the Washington Tabernacle Baptist Church both of St. Louis, Missouri. The focus of our group is "Prophetic Preaching and Ministry in the Post-Modern Age: Toward Mega Church or Mega Change." As I looked across the country for churches that appear to be operating prophetically your ministry was lifted before me. Thus I am seeking your assistance in bringing the success God has granted you to others.

I ask that you and your staff please take the time fill out this questionnaire. NO NAME is required. Each questionnaire has been coded in order to maintain the integrity of the sample. All findings shall be held in the strictest of confidence. However, if you would like to receive a copy of the responses given by your ministry team I will be more than happy to send you a copy of the results. Please understand that your honest responses will be used to formulate a model for Prophetic Ministry in the Local Church. Thank you for your assistance in this extremely important matter.

Please complete and return to Carl L. Allen 428 East Main Street Columbus, Ohio 43215 or electronically at [www.Mtolivetbaptist-oh.org](http://www.Mtolivetbaptist-oh.org) and click on "Doctoral Survey." Be sure to include Code found at the top right of this document.

## MINISTERIAL STAFF QUESTIONNAIRE

### Ministerial Staffs view of the Senior Pastors Obligation

What 5 things does the senior pastor do to show/communicate to the congregation/pastoral assistant that he/she supports my ministry as a part of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:

***“Prophetic Preaching and Ministry”***

### MINISTERIAL STAFF QUESTIONNAIRE

What 5 things could the senior pastor do to better show/communicate to the congregation/pastoral assistant that he/she supports my ministry as a part of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the senior pastor do to better show/communicate to the congregation/ministerial staff that he/she supports the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God”*

*Dr. Charles E. Booth*

## MINISTERIAL STAFF QUESTIONNAIRE

### Ministerial Staffs View of the Assistant Pastors obligation

What 5 things does the pastoral assistant do that shows/communicates to the congregation/staff that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the pastoral assistant do to better show/communicate to the congregation/staff that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

### MINISTERIAL STAFF QUESTIONNAIRE

What 5 things does the Pastoral Assistant do that shows/communicates to the senior pastor and the congregation that he/she supports my ministry as a part of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the Pastoral Assistant do to better show/communicate to the senior pastor and the congregation that he/she supports my ministry as part of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“... success is dependent upon the wise use of each person’s God-given gifts, talents, strengths and abilities and a clear understanding of the overall biblical goal.”**

## MINISTERIAL STAFF QUESTIONNAIRE

### The Ministerial Staffs obligation

What 5 things do I do that shows/communicates to the pastoral assistant and congregation that I support the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

What 5 things could I do to better show/communicate to the pastoral assistant and the congregation that I support the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

### MINISTERIAL STAFF QUESTIONNAIRE

What 5 things do I do shows/communicates to the senior and the congregation that I support the ministry of the assistant pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the senior pastor and the congregation that I supports the ministry of the pastoral assistant?
1.
2.
3.
4
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*

## MINISTERIAL STAFF QUESTIONNAIRE

Rate the following and list the 5 most important Traits found in the Assistant pastor?

For each trait below, circle the number to the right that, in your opinion, best represents its importance in the work and ministry of the assistant pastor.

Trait	Scale of Importance				
	Not at all	Not very	No Opinion	Some-what	Extremely
Strong Preaching	1	2	3	4	5
Solid Teaching	1	2	3	4	5
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3.				4	5
4.				4	5
5.				4	5

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# MINISTERIAL STAFF QUESTIONNAIRE

Rate the following possible challenges and list the 5 greatest challenges the Assistant pastor must face?

For each below, circle the number to the right that best fits your opinion of the current level of challenge posed.

Challenge	Level of Challenge				
	Not at all	Not very	No Opinion	Some-what	Extreme
Established Leadership	1	2	3	4	5
Ethical Behavior	1	2	3	4	5
Honesty	1	2	3	4	5
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2.				4	5
3.				4	5
4.				4	5
5.				4	5

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Gabriel Marcel

# MINISTERIAL STAFF QUESTIONNAIRE

Rate the following and list the greatest strengths and Challenges of your ministry team?

For each below, circle the number to the right that best fits your opinion of your ministry team.

Strengths	On Your Team				
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3.					
4.					
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Lack of Commitment	1	2	3	4	5
Avoidance of Accountability	1	2	3	4	5
Use the space below to list the 4 greatest challenges facing your team.					
1.					
2.					
3.					
4.					
Answer the Following Question					

## MINISTERIAL STAFF QUESTIONNAIRE

Do you consider your ministry team to be prophetic?	Yes	No
---	-----	----

In your own words describe prophetic ministry and how the office of pastoral assistant can be used to foster, enhance and promote it?

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***Thank you for your participation!***

**APPENDIX D**  
**SEMINAR OUTLINE**

NTBMA SEMINAR - Agenda

**North Tulsa Baptist Ministers Association**

27 & 28 April 2007

Ministerial Alignment

Pastors and Associate Ministers

Working with and not against each other

***Bringing Symphony out of Cacophony***

Rev. Carl L. Allen, M.Div.

Pastoral Assistant

Mt. Olivet Baptist Church

Columbus, Ohio

*Rev. Dr. Charles E. Booth Pastor*

Friday April 27th

5:30-6:00 Registration

6:30 Ice Breaker Prayer Activity

7:00 General Charge

“Living in Paradox”

Romans 1:1

Panel Discussion 5-7 Senior Pastors

Saturday April 28th

9:00- 9:30 Continental Breakfast

9:30 - 10:00 Ice Breaker Activity

10:00 Pulpit Ethics (Do's and Don'ts)

Sitting in the second Chair

What Every Pastor has the Right to Expect from Every Associate Minister

The Danger of Listening to other Voices

12:00 Working Lunch

Breakout groups A) Pastors B) Assistant Pastors C) Associate Ministers

30 min in breakout Groups

Report back

Evaluate

Synthesis

2:00 Final Words Benediction

NTBPA SEMINAR – Hand-Outs

**A GOOD MINISTER**

I Timothy 4:6

INTRODUCTION: There are three things absolutely necessary if a man/woman is going to be a good minister of the Lord Jesus.

1. THERE ARE SOME THINGS THAT YOU MUST KNOW.
  - a. You must know that you are saved. I John 5:13
  - b. You must know that you are called of God to preach. I Timothy 1:12
  - c. You must know that men are lost. John 3:18
  - d. You must know God's remedy for the lost ---namely the Gospel. I Corinthians 15:1-4
2. THERE ARE SOME THINGS THAT YOU MUST DO.
  - a. You must preach the Word. II Timothy 4:2
    - i. This involves study II Timothy 2:15
    - ii. This involves prayer I Timothy 2:8
    - iii. Without fear II Timothy 1:6-8
  - b. You must practice what you preach. I Timothy 4:7, I Timothy 4:12; 6:11
  - c. You must love people. I Timothy 4:12; I Corinthians 13
3. THERE ARE SOME THINGS YOU MUST REMEMBER.
  - a. You must remember that time waits upon no one. I Corinthians 7:9; James 4:14
  - b. You must remember that Jesus said, "Ye are the light of the world." Matthew 5:14
  - c. You must remember that you are going to stand at the judgment seat to give an account. II Corinthians 5:10

**Saturday April 28th PowerPoint Lessons**

**PULPIT ETHICS (Do's and Don'ts)**

**ETHICS**

Having to do with standards of right and wrong in accordance with formal or professional rules of right or wrong

- ❖ Take your directions from your pastor.
- ❖ When visiting a church, submit to the rules of the House.
- ❖ Do only what you are assigned to do.
- ❖ Never attempt to mount the pulpit without invitation.

## NTBPA SEMINAR – Hand-Outs

- ❖ Arrive on time.
- ❖ Remember that the pulpit is sacred.
- ❖ Always be yourself.
- ❖ Never attempt to chastise or rebuke the flock; that is the responsibility of the pastor.
- ❖ Be prepared even if you do not have an assignment.

### Sitting in the Second Chair

Modern society is experiencing resurgence of partnered models of doing things. In our workforces, schools and even in the political arena we see a strong interest in Apprenticeships, Mentoring, Shadowing, all of which are terms that describe what the bible calls discipleship. The church however seems to be struggling to put in place the model she birthed.

In Martin E. Hawkins book “The Associate Pastor Second Chair, Not Second Best” he proposes that in stead of looking at ministry like a string section we should look at it as a horn section. That associate ministers are not second fiddle but second chair. Hw goes on to highlight the differences in those sections of an orchestra.

In this section I will look at how one handles, adjusts to and benefits from sitting in the second seat or being an associate minister to and in partnership with our pastor.

There are three things to consider:

1. God is not looking for successful ministers but faithful ones.

*“His lord said unto him, Well done, thou good and successful servant: thou hast been successful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”*

Not Scripture

The text shows God concern for “faithfulness” ...

*“His lord said unto him, Well done, thou good and **faithful** servant: thou hast been **faithful** over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”*

Matthew 25:21

1. The Requirements to be a faithful associate minister
  - a. attitude
  - b. aptitude
  - c. ambition
2. The Rewards of being a faithful associate minister
  - d. exposure
  - e. experiences
  - f. engagement

## NTBPA SEMINAR – Hand-Outs

3. The Results of being a faithful associate
  - g. Covering
  - h. Connection
  - i. Covenant

### **Ministerial Roles**

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

Ephesians 4:11.12

### **The Associate/Staff Minister**

#### **Scripture Reference: 1 Corinthians 12**

What is the role of the staff minister? In his book, *Keys to Becoming an Effective Associate Minister and Church Leader*, Dr. Hopewell defines an associate as one who joins someone or something as a partner or support<sup>173</sup>. Note that Dr. Hopewell is distinguishing between an associate minister and a staff minister. Hopewell defines the role of the staff minister as one of support. However I believe that in terms of responsibility the roles are the same:

- ❖ To faithfully serve the pastor and God's people
- ❖ To help fulfill the pastor's vision
- ❖ To meet the needs of the Pastor and local church
- ❖ To be prepared for ministry
- ❖ To be a servant leader
- ❖ To be submissive
- ❖ To serve and not wait for the opportunity to preach
- ❖ To serve in the current ministries he or she is in
- ❖ To prepare for the next level
- ❖ To learn how to minister to God
- ❖ To define his or her area of calling and spiritual gifts
- ❖ To train and prepare for future ministries
- ❖ May or may not be a permanent part of the Pastor's vision

God has called, chosen, gifted, and anointed some ministers to serve as pastors and others to serve and be faithful in the role of supporter. Pulpit ministry is a very small portion of ministry. Everyone who is called to preach is not called to pastor a church. Likewise there are numerous areas of ministry that require license and ordination that

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<sup>173</sup> David Hopewell, *Keys to Becoming an Effective Associate Minister and Church Leader* (Lithonia, GA Orman Press, 2004), 24.



### NTBPA SEMINAR – Hand-Outs

does not parish ministry. Some ministers have been called to support and bring to fruition another's vision. Sometimes staff ministers become anxious and zealous to the point of misjudging God's timing. In many cases, these ministers will leave their current church unprepared, ill equipped, and unable to effectively minister to God's people. Often cited reason are feels of restricted use of gift, in appreciation, etc. all of which are invalid.

There is always a season of preparation. Note what Paul says to timothy II Timothy 2:15 "study to show thy self approved ..." Preparation always comes before work. Thus the associate/Staff minister is to follow the spiritual leadership and guidance of our senior pastor as they help them define God's will and purpose for their lives. It is only when the pastor has failed in this task that a associate/staff minister has any grounds to leave a ministry.

### **The Senior Pastor**

#### **Scripture Reference: 1Timothy 4:12**

Paul's letter to Timothy was an exhortation for Timothy, as well as for pastors and ministers to find consistency in their words and their deeds. Thus, a pastor's life must match his or her message.

In word  
In conduct  
In love  
In faith  
In purity

The responsibilities of the pastor are vast requiring long days and nights. A community of faith often expects the pastor to be all things to all people. According to 1 Peter 5:1-3, the pastor is expected to feed the flock, take charge, not use force, serve with the right motive, and to model Godly behavior before all people. In the book, *Keys to Becoming an Effective Associate Minister and Church Leader*, Dr. David Hopewell lifts the following list of pastoral duties:

Preach  
Teach  
Lead worship  
Open and close the doors Counsel  
Perform weddings Perform funerals  
Visit the sick  
Visit those in the hospital Visit nursing homes  
Make home visits  
Attend board meetings  
Settle disputes  
Prepare sermons  
Conduct church business  
Have a community presence

## NTBPA SEMINAR – Hand-Outs

Conduct all types of church services  
 Bail members out of financial problems  
 Perform children's services and dedications  
 Visit prisons  
 Read and meditate  
 Pray  
 Perform the Lord's Supper and Baptisms Plan and manage  
 Respond to correspondence.  
 Lead building program

## 5 Things Every Pastor has the Right to Expect from Every Associate Minister

### 1. To receive and propagate the preached Word.

*And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word.*

Acts 8:1-4

### 2. To be united in purpose.

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

Matthew 28:19-20

### 3. To be forgiving in spirit.

*And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and damour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Ephesians 4:30-32

### 4. To refrain from gossip and backbiting; to bridle the tongue.

*Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it*

## NTBPA SEMINAR – Hand-Outs

*is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.*

James 3:5-10

### 5. To support him financially

*If we have sown unto you spiritual things, is it a great thing if ye shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*

I Corinthians 9:11-14

### **What every Associate Has the Right to Expect from their Pastor**

Derived from Fred Smith's "Leading with Integrity: Competence with Christian Character."

The Expectation of the Pastor<sup>174</sup>

1. The Pastor should be knowledgeable in the subject and objective in his criticism.
2. The Pastor must genuinely believe in the potential of the Associate.
3. A good pastor helps define the associates vision, goal and plan.
4. The Pastor needs the experience and originality to develop options other than decisions.
5. The Pastor must be able to commit to associate as a person as-well-as to their ministry.
6. The pastor must be given the responsibility to hold the associate accountable.

### **Pitfalls and Rewards of Ministerial service**

In Dr. Wardle's book, *Helping Others on the Journey*, provides insight on the development of Christian leaders. Pastors and Associates would be wise to pay attention

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<sup>174</sup> Fred Smith, David L. Goetz, *Leading with Integrity: Competence With Christian Character*. (Minneapolis, MN: Bethany House Publishers, 1999), The Pastor's Soul Series 5.

## NTBPA SEMINAR – Hand-Outs

to what the book points out with respect to avoiding the pitfalls of leadership. Below are highlights:

### **Spiritual Danger Zones in Leadership**

- ❖ Reliance on own gifts
- ❖ Fear of humankind (people pleasing)
- ❖ Perfectionism
- ❖ Lack of conflict resolution skills or avoidance of conflict
- ❖ Lack of accountability
- ❖ Ignoring evil or lack of understanding how evil works
- ❖ Unawareness of how to guard against sexual misconduct
- ❖ Need for recognition
- ❖ Need to control
- ❖ Lack of trust
- ❖ Lack of intimacy with God
- ❖ Inability to delegate
- ❖ Lack of discernment

### **A Danger that Wardle fails to mention is that of “listening to the wrong voices.”**

The danger of listening to other voices is that it will cause you to forget:

- ❖ That we have been called to be servants
- ❖ What is vital to any Christian ministry?
- ❖ The language of servant-vocation
- ❖ That this calling is a costly calling

Isaiah 50:4-10; Galatians.1:11-24; Mark 10:35-45

Developing the Eye of a Reader, the Ear of a Servant and the Tongue of a Teacher

### **Rewards of Ministerial Service**

While it is important that Pastors and Associate ministers discuss the pitfalls so that they can develop strategies for managing and/or working around them. It is just as important for pastors and associate ministers to discuss the rewards of ministerial leadership. These rewards include:

- ❖ Experiencing one’s own transformation and personal growth through Christ
- ❖ Guiding others in their transformation and growth through Christ
- ❖ Being a source of comfort to those who are in need
- ❖ Being instrumental in making positive changes to the church and to the community as a whole
- ❖ Witnessing disciples’ personal victories and triumphs
- ❖ Appreciating the protective armor of God
- ❖ Being excited about the journey you’ve been called to take with God

### **Hindrances to Godly Leadership**

- ❖ Lack of capacity or the skills necessary for their role or position
- ❖ Lack of time, or improper use of time
- ❖ Lack of financial resources

### NTBPA SEMINAR – Hand-Outs

- ❖ Fatigue
- ❖ Physical limitations
- ❖ Wayward or rebellious children
- ❖ A spouse who is unenthusiastic to the things of the Lord
- ❖ An uncooperative spouse
- ❖ A difficult deacon
- ❖ A senior pastor who is threatened, insecure, or consistently negative

### **Ten Principles of a Fruitful Relationship**<sup>175</sup>

1. In a healthy, mentoring relationship, all cards are on the table.
2. The only improvement in character in adults is through spiritual experience, not through mentoring.
3. We progress by climbing, then plateauing for assimilation, then climbing again, plateauing again-repeating the process as long as we live.
4. Not everyone can be a Mentor.
5. Every good man should be good at something.
6. A Mentor has accomplished great good when he has taught the individual the joy of accomplishment.
7. As we progress in our relationship, we should come to the place where we need no preface or qualification.
8. The Mentor has a responsibility to create an atmosphere in which the learner can be honest and still respected.
9. The Mentor is responsible for all contact.
10. Mutual respect is crucial.

\*note that while in the church the Senior Pastor is the primary Mentor. There is room opportunity and occasion for the assistant Pastor to function in a mentoring role.

Mentoring Guide	
Mentor	Mentee
Senior Pastor	Assistant Pastor, Staff & Associate Ministers
Assistant Pastor	Staff & Associate Ministers

### **Feedback**<sup>176</sup>

The Bible says “Death and life are in the power of the tongue and those who love it will eat its fruit.” (Proverbs 18:21). Inviting, giving, or receiving feedback about a person’s leadership can be challenging. The art and discipline of feedback calls those of us in church to speak the word in truth, seasoned with love. Paul said, “Let your speech

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<sup>175</sup> Fred Smith: David L. Goetz, *Leading with Integrity; Competence With Christian Character*. (Minneapolis, MN: Bethany House Publishers, 1999), The Pastor's Soul Series 5.

<sup>176</sup> Excerpt from United Methodist Church Clergy Mentoring Manual 2001.

### NTBPA SEMINAR – Hand-Outs

always be gracious, seasoned with salt, so that you may know how you ought to answer each other.” (Co1.4:6). When the Senior Pastor gives feedback it must be saturated with prayer. Holding ourselves and others in prayer is essential preparation for the ministry of feedback. Feedback involves saying what you experience, observe, think, and feel about another minister’s leadership, preaching, teaching, and at times, behavior.

#### **Feedback is:**

- ❖ Plain speaking.
- ❖ Self revealing on the part of the speaker.
- ❖ Humbly invited and offered.
- ❖ A gift invited and offered.
- ❖ A dimension of covenant and love.
- ❖ Vulnerability.

#### **Feedback is not:**

- ❖ Winning a point.
- ❖ Coercing another to do something.
- ❖ Passing rumors.
- ❖ Hiding behind what someone else is saying.
- ❖ Advocating a theological perspective.
- ❖ Defending oneself or others.
- ❖ Promoting scandal.
- ❖ Objective truth.

### **Listening Skills**<sup>177</sup>

The exercise of love includes active, reflecting listening to your Staff Minister. Authentic listening to your staff is both a gift and a practical skill.

#### **Increase your Listening Skills**

- ❖ Spend at least 15 minutes per day in focused meditation.
- ❖ Practice focusing on the other person’s words.
- ❖ Try to eliminate distractions in the surrounding environment.
- ❖ Watch for visual helps and body language.
- ❖ Listen for vocal changes.
- ❖ Ask questions.
- ❖ Paraphrase what you have heard, to test how well you have heard the other person’s meaning.
- ❖ Write a summary of what the other person has said with permission.

#### **Discard poor listening habits.**

- ❖ Don’t interrupt the other person.

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<sup>177</sup> Excerpts from United Methodist Church Clergy Mentoring Manual 2001.

### NTBPA SEMINAR – Hand-Outs

- ❖ Don't engage in conversation on the side.
- ❖ Don't fail to give response or feedback.
- ❖ Don't correct the other person's grammar or word choice.
- ❖ Don't complete the other person's sentences. Don't show disinterest.
- ❖ Don't walk away or do other things while claiming to listen.
- ❖ Don't look at your watch or at the clock.
- ❖ Don't say you understand when you don't disagree with everything that is said.
- ❖ Don't abruptly change the subject.

### **Breakout in groups: 30 min**

#### **A) Pastors**

Questions: each pastor takes a question after they have answered get input and suggestion from colleagues.

#### **B) Assistant Pastors**

Questions: each assistant pastor takes a question after they have answered get input and suggestion from colleagues.

#### **C) Associate Ministers**

Questions: each minister takes a question after they have answered get input and suggestion from colleagues.

### **Report back**

Each group will report back a scribe will record responses

### **Synthesis**

Determine where responses are different and where they are alike

### **Suggestion going forward**

2:00 Final Words & Benediction

### **Suggested Resources**

Copeland, K. Edward. *Riding in the Second Chariot: A Guide for Associate Ministers*. Kankakee, IL: Prayer Closet Press, 1999.

Here Copeland offers a practical view of the position and role of the associate minister at the local church. Does, Don'ts and further off the cuff antidotes.

Graves, Mike. *What's The Matter With Preaching Today?* Louisville, KY: Westminster John Knox, 2004.

# NTBPA SEMINAR – Suggested Resources

A series of essays about sermons that address various the social political and economic issue in our culture.

Hawkins, Martin E. *The Associate Pastor: Second Chair, Not Second Best*. Nashville: Broadman Press, 2005.

Using the illustration of an orchestra Hawkins shows how a relationship between the senior pastor and the associate minister can flow in harmony.

Hopewell, David *Keys To Becoming An Effective Associate Minister and Church Leader* Lithonia, GA Orman Press, 2004.

King Jr., Martin L. *Where Do We Go From Here: Chaos or Community?* Boston, MA: Beacon, 1967.

A critique of the racial disparity within American society during the 1960's.

Lawson, K. *How to Thrive in Associate Staff Ministry*. Herndon, V A: Alban Institute, 2000.

Lawson shares a model of staff ministry. Which allows all staff to feel wanted and appreciated, which is necessary for a health ministry.

Radcliffe, R. J. *Effective Ministry as an Associate Pastor: Making Beautiful Music as a Ministry Team*. Grand Rapids, MI: Kregel, 1998.

Radcliffe raises the importance of teamwork in the church and how the associate pastor role is to ensure there is harmony.

Reiland, D. "Number Two: Called and Competent." *The Pastor's Coach: Equipping the Leaders of Today 's Church*, September 2002, 3(16).

An article which supported the idea that the associated pastor role requires a high degree of competence and should not be seen as an expendable position.

Smith, Fred, Goetz, David L. *Leading With Integrity: Competence With Christian Character* Minneapolis, MN: Bethany House Publishers, 1999.

Trent, John; Cox, Rodney; Tooker, Eric. *Leading From Your Strengths Building Close-Knit Ministry Teams*. Nashville, TN: Broadman, 2004.

This work encourages the discovery of ones strengths and offers a series of lessons which focus on their development and proper use.

West, Cornel. *Prophetic Fragments: Illuminations of the Crisis In American Religion & Culture* Grand Rapids, MI: Wm. B. Eerdmans Publishers, 1993.

A critique of the American church and her response to the issues facing American society.



**North Tulsa Baptist  
Ministers Association**

Pastor's & Associate Ministers  
Working with & Not Against Each Other  
Bringing Symphony Out of Cacophony

April 27-28, 2007

**Bringing Symphony Out of Cacophony  
Questionnaire  
(Pastor)**

Metropolitan Baptist Church  
Tulsa, OK  
Ray Owens PhD, Host Pastor

Facilitator: Carl L Allen, M.Div.  
Pastoral Assistant  
Mt. Olivet Baptist Church  
428 East Main Street  
Columbus, Ohio 43215

Instructions: As a group complete the following questionnaire. Be prepared to discuss your responses before the group. This exercise will reveal the sections of Symphony as well as the sections of cacophony. Once these sections are revealed and all points of view heard. Steps can be taken to quiet the discord, the final goal being to bring symphony to our respective ministries.

## NTBPA SEMINAR – Pastors Questionnaire

## Pastoral obligation

What 5 things do I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things do I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“A mystery is very different from a problem. While a problem can be solved, a mystery is inexhaustible. A problem can be held at arm’s length; a mystery encompasses us and will not let us keep a safe distance.”*

Gabriel Marce

### NTBPA SEMINAR – Pastors Questionnaire

What 5 additional things could I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 additional things could I as Senior Pastor do to communicate to the congregation and staff that I support the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God”*

*Dr. Charles E. Booth*

## NTBPA SEMINAR – Pastors Questionnaire

## Pastoral view of the Assistant Pastors obligation

What 5 things do I see in the Assistant Pastor that communicates to the congregation and staff that he/she supports my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see the Assistant Pastor do to communicate to the congregation and staff that he/she supports my ministry as Senior Pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

### NTBPA SEMINAR – Pastors Questionnaire

What 5 things do I see in the Assistant Pastor that communicates to me and the congregation that he/she supports the ministries of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see the assistant pastor do to show/communicate to me and the congregation that he/she supports the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“...success is dependent upon the wise use of each person’s God-given gifts, talents, strengths and abilities and a clear understanding of the overall biblical goal.”**

## NTBPA SEMINAR – Pastors Questionnaire

## Pastoral view of the Ministerial Staff's obligation

What 5 things do I see in the Ministerial Staff that communicates to me and the congregation that they support my ministry as Senior Pastor?

1.

2.

3.

4.

5.

Additional Comments:

What 5 things would I like to see in the Ministerial Staff which would communicate to me and the congregation that they support my ministry as Senior Pastor?

1.

2.

3.

4.

5.

Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

## NTBPA SEMINAR – Pastors Questionnaire

What 5 things do I see in the Ministerial Staff that communicates to me and the congregation that they support the ministry of the Assistant Pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the Ministerial Staff that communicate to me and the congregation that they support the ministry of the Assistant Pastor?
1.
2.
3.
4.
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*

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Working with & Not Against Each Other  
Bringing Symphony Out of Cacophony

April 27-28, 2007

**Bringing Symphony Out of Cacophony  
Questionnaire  
(Assistant Pastor)**

Metropolitan Baptist Church  
Tulsa, OK  
Ray Owens PhD, Host Pastor

Facilitator: Carl L Allen, M.Div.  
Pastoral Assistant  
Mt. Olivet Baptist Church  
428 East Main Street  
Columbus, Ohio 43215

Instructions: As a group complete the following questionnaire. Be prepared to discuss your responses before the group. This exercise will reveal the sections of Symphony as well as the sections of cacophony. Once these sections are revealed and all points of view heard. Steps can be taken to quiet the discord, the final goal being to bring symphony to our respective ministries.



## NTBPA SEMINAR – Assistant Pastor Questionnaire

## Assistant Pastor's view of the senior Pastors obligation

What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports my ministry as Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“Wise military leaders comprise their army of various types of forces and weaponry to meet diverse threats, archers are great when battling lightly armored warriors at a distance, but they will not serve well in close combat against well-armored knights. Likewise varied experiences and giftedness enables people to better address various issues and challenges.”*

## NTBPA SEMINAR – Assistant Pastor Questionnaire

What 5 things could the senior pastor do to better show/communicate to the congregation/staff that he/she supports my ministry as Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the senior pastor do to better show/communicate to the congregation/pastoral assistant that he/she supports the ministry of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God”*

*Dr. Charles E. Booth*

## NTBPA SEMINAR – Assistant Pastor Questionnaire

## Assistant Pastor's obligation

What 5 things do I do that shows/communicates to the congregation/staff that I support the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the congregation/staff that he/she support the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

**NTBPA SEMINAR – Assistant Pastor Questionnaire**

What 5 things do I do that shows/communicates to the senior pastor and the congregation that I support the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the senior pastor and the congregation that I support the ministries of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“...success is dependent upon the wise use of each person’s God-given gifts, talents, strengths and abilities and a clear understanding of the overall biblical goal.”**

## NTBPA SEMINAR – Assistant Pastor Questionnaire

## Pastoral Assistant's view of the Ministerial Staffs obligation

What 5 things do I see in the ministerial staff that shows/communicates to me and congregation that he/she supports the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

What 5 things would I like to see in the ministerial staff which would show/communicate to me and the congregation that he/she supports the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

## NTBPA SEMINAR – Assistant Pastor Questionnaire

What 5 things do I see in the ministerial staff that shows/communicates to the senior and the congregation that he/she supports my ministry as assistant pastor??
1.
2.
3.
4.
5.
Additional Comments:
What 5 things would I like to see in the ministerial staff that shows/communicate to the senior pastor and the congregation that he/she supports my ministry as pastoral assistant?
1.
2.
3.
4.
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*

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## NTBPA SEMINAR – Ministerial Staff Questionnaire

## Ministerial Staff's view of the senior Pastors obligation

What 5 things does the senior pastor do to show/communicate to the congregation/pastoral assistant that he/she supports my ministry as a part of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things does the senior pastor do to show/communicate to the congregation/staff that he/she supports the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:

***“Prophetic Preaching and Ministry”***



## NTBPA SEMINAR – Ministerial Staff Questionnaire

What 5 things could the senior pastor do to better show/communicate to the congregation/pastoral assistant that he/she supports my ministry as a part of the Ministerial Staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the senior pastor do to better show/communicate to the congregation/ministerial staff that he/she supports the ministry of the Pastoral Assistant?
1.
2.
3.
4.
5.
Additional Comments:

*“The authentic and undeniable proclamation of the Word of God to a people and culture with the intent of transforming both people and culture into the will and purpose of God”*

*Dr. Charles E. Booth*

## NTBPA SEMINAR – Ministerial Staff Questionnaire

## Ministerial Staff's View of the Assistant Pastors obligation

What 5 things does the pastoral assistant do that shows/communicates to the congregation/staff that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the pastoral assistant do to better show/communicate to the congregation/staff that he/she supports the ministry of the senior pastor?
1.
2.
3.
4.
5.
Additional Comments:

***“Biblical Partnerships”***

### NTBPA SEMINAR – Ministerial Staff Questionnaire

What 5 things does the Pastoral Assistant do that shows/communicates to the senior pastor and the congregation that he/she supports my ministry as a part of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could the Pastoral Assistant do to better show/communicate to the senior pastor and the congregation that he/she supports my ministry as part of the ministerial staff?
1.
2.
3.
4.
5.
Additional Comments:

**“...success is dependent upon the wise use of  
each person’s God-given gifts, talents,  
strengths and abilities and a clear  
understanding of the overall biblical goal.”**

## NTBPA SEMINAR – Ministerial Staff Questionnaire

## Ministerial Staff's obligation

What 5 things do I do that shows/communicates to the pastoral assistant and congregation that I support the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

What 5 things could I do to better show/communicate to the pastoral assistant and the congregation that I support the ministry of the senior pastor?

1.

2.

3.

4.

5.

Additional Comments:

*“Through Ministerial Alignment, the Prophetic Voice is Magnified!”*

## NTBPA SEMINAR – Ministerial Staff Questionnaire

What 5 things do I do shows/communicates to the senior and the congregation that I support the ministry of the assistant pastor?
1.
2.
3.
4.
5.
Additional Comments:
What 5 things could I do to better show/communicate to the senior pastor and the congregation that I supports the ministry of the pastoral assistant?
1.
2.
3.
4.
5.
Additional Comments:

*“... the prophetic voice is not as a single trumpet echoing amidst the chaos of culture, but rather a brass band composed of trumpets, trombones, French horns, baritone horns and tubas. With each instrument adding the richness of its unique tone to a prophetic melody producing a symphonic call inviting a society in discord to join in its harmonious refrain.”*

**APPENDIX E**  
**SERMONS**

# SERMON "Living Within Paradox"

Living with Paradox

Romans 1:1

Paradox has been defined as a seemingly contradictory statement that may nonetheless be true. It is a person, situation or action exhibiting inexplicable or contradictory aspects. One does not have to look far to find glaring examples of paradoxes in our culture today. Consider the situation our executive and legislative branches of our country has gotten us into. A war to rule out weapons of mass destruction. And to deliver a people from a tyrant that we now want to get out of, but leaving now would only leave the people there in a worse condition than when we found them. Paradox. Consider young men like Greg Oden, who now stand between completing their college education and multi-million dollar contracts. Paradox. What about that man or woman on that job they absolutely despise, but the pay is good? They can't find another job that will allow them to maintain their current standard of living. Paradox. What about the young person who desires to be a doctor, an engineer, or a lawyer and the like? But they discover that some of the core classes they must take in order to get their goal, they just don't want to be bothered with. Paradox. What of that relationship where the little foxes have become big monsters? Where past indiscretions begin to cause current frustrations? Paradox. The Bible speaks of paradox. When I am weak, I am strong. Paradox. In my weakness, your strength is made perfect. Paradox. When I would do good, evil is always present. Paradox. Jesus said blessed are they that mourn, for ye shall be comforted. It is clear to me that life is not simply full of paradoxes, but life itself is a paradox. The question is how will we deal with it?

There are those of us who attempt to drown paradox in liquor. Others attempt to meditate paradox with drugs from the local MD, hospital or clinic, and from the JD on the corner. Some quit only discovering another paradox is waiting. Others look for the easy way out and discover that there is none that exist. Drugs, sex, money, alcohol, education – none of these things can provide an escape from the paradox of life. The only way for us to escape the paradox that we experience through living is through death.

So then, how do we handle paradox? How then do we deal with the "almost, but not yet" of life? How do we deal with being in, when we ought to be out, and being out when we ought to be in? Being up when we should be down and being down when we should be up? How do we deal with the paradox called life? Well, I alluded to this a few moments ago when I said what Jesus said in His sermon on the mount. We're all familiar with the Beatitudes. Blessed are they that mourn, for they shall be comforted. Blessed are the weak, for they shall be made strong. We know the Beatitudes. But the reality is when Jesus says Blessed, that simply means happy. How am I supposed to be happy when I am sad? How am I supposed to be happy when people are talking about me? How am I supposed to be happy when those I am trying to do good for are doing evil against me? How am I supposed to be happy when I am hungry and there is no food? How am I supposed to be happy when my world seems to be caving in all around me and no one seems to care? How am I supposed to be happy? How do I get beyond my hurt? How do I get beyond my guilt? How do I get beyond my frustrations? How do I live in paradox?

# SERMON “Living Within Paradox”

I’m glad you asked that question. For in our text today, we find the apostle Paul. You know Paul. Formerly known as Saul. Paul, the healer. Formerly known as Saul, the destroyer. Paul, the writer of encouraging letters. Formerly known as Saul, the writer of incriminating letters. Paul, who was imprisoned for the Gospel. Formerly known as Saul, who imprisoned others for the Gospel. Paul, beaten, stoned and shipwrecked. Formerly Saul, who stood by while others were beaten, held the cloaks of those who stoned Steven, and shipwrecked the lives of many of the early Christians. Paul, formerly known as Saul, a man trapped in paradox, shows a key to living in it. In this letter to the church that he has not yet visited in Rome, he writes these words. Now this church in Rome, Paul had not yet been there, but we know for certain that they had heard of his works. They were familiar with his past. And so as he prepares to go visit them, to pave the way, he writes these words. Paul, a servant of Jesus Christ, called to be an apostle, set apart unto the Gospel of God. Listen.

A Greek rendering of the text says:

*Paulos, – doulos - Iēsous– Christos, - klētos – apostolos, - aphorizō - eis - euangelion – theos.*

What we find here are four key words or phrases. Servant. Called. Apostle. Set apart. And it is amongst these four words or phrases that we find the keys to “Living in paradox.”

*“Paul, a servant of Christ Jesus, called to be an apostle, set apart unto the gospel of God”*

Romans 1:1

- The first word, beloved, is Servant or Doulos (doo-los) which in Greek means a slave, bondman.
- The second word is Called or Klat-tos which in Greek means invited. An Apostle Ap-os-tol-os in Greek meaning a delegate, messenger, one sent forth with orders.
- The third word is Set apart or Af-or-id-zo which in Greek to be defined as to mark off from others by boundaries, to limit, to separate.

So we have essentially this: Paul, (a slave, bondman) of Jesus the Messiah, invited to be a (delegate, messenger, as one sent forth with orders) (marked off from others by boundaries, limited and separated) toward the extended goal of the good news of God. And it is in these words, in these definitions, Paul has shown us how we are going to Live in Paradox.

The first thing Paul shows us here, that we can find in this text, is that in order to live in paradox, we must reconcile the tension between who we are and our position in the relationship or situation.

Paul said I am a servant. I am a slave. Paul, but I thought he was a Hebrew among Hebrews? I thought Paul said that he was one of the tribe of Benjamin, circumcised on the 8<sup>th</sup> day in the Temple, educated by the great scholar Gamalie, tentmaker by trade, that he was a Roman citizen? Paul? But Paul recognizes that in order to live in paradox, he’s got to reconcile who he is and his position in the relationship or situation. Beloved, I know that you are able to go to school, you’ve got an education, you’ve got your degree,



# SERMON "Living Within Paradox"

and you've got your position, but in the relationship in life, in your position as a Christian, your position is that of slave. It doesn't matter who your mama is or who your daddy was. It doesn't matter how many letters you have behind your name, what people call you in the work place, what people call you in their homes or in the community. You might be a big shot around Columbus. You might be a big shot on your job. When you look at the paradox that life calls you to live in, you are nothing more than a slave.

It amazes me how vigorously we as Christians try to gain control of things around us. How vehemently we hang onto 'our' ministry. How territorial we are about 'our' events. It's amazing to me that we have not yet come to understand after all of the preaching, all of the teaching, all of the opportunities, after all of the years we have sat in the pews within the church of Jesus Christ, that we have still not gotten it through our thick skulls that no matter how great we think we are, we really aren't a whole lot of anything. That regardless of your gift, your talent, your ability, believe me, my brother, my sister, you ain't all that. God can do what God needs to do within the Body without you. He can do it without me. We need to recognize that in this life, in ministry, in our relationships, in life's situations, when we are called to be betwixt and between, trying to live out our soul's salvation in the middle, that there's no room for us to exalt ourselves.

One of the things that is killing our young people today is that they are desiring to, clinging to, clamoring to, trying to be what they were never intended to be. Let me say it like this: Young people today are dying over respect. You stepped on my shoes. You disrespected me. So I'm going to pop a cap in you 'cause you made me scuff my shoes. You looked at me wrong. You said something that I didn't like. You bumped into me. Folks losing their lives over shoes, clothes, over a look, or over not saying the right thing at the right time. It's crazy! We need to recognize that whoever would be greatest among us would be servant or slave to us all. Paul said that living in paradox means that you can reconcile the tension. And it is a tension because nobody wants to be mistreated. Nobody wants to be looked down upon. Nobody wants to be made to feel less than, but beloved we've got to realize that in terms of our Christian walk, you don't have to worry about what anybody else thinks of you, just worry about what God thinks of you. Make sure that you have reconciled your position. That you recognize it doesn't matter that you don't think I'm all that. I know what I am to God. It doesn't matter that you don't appreciate what I do. I know God appreciates what I do. It doesn't matter what anybody else has to say about me. I'm concerned about what God has to say about me. So I have reconciled my position so that I can live my life in paradox because I am not trying to be what I am not supposed to be, in that I recognize that my position in this thing is that of servant. And if I'm a servant and you're a servant, we're all servants. You're no better than I am. I am no better than you are. God is the King and the King's position is forever filled in the Kingdom. The only other position open is that of servant.

The Bible teaches us that a soft answer turneth away wrath. A servant never talks back to his master. And servants, when they know the master is watching, never talk back to each other. And if that be true, I wonder what the master has to say about his servants when they got so much to say about each other? Got so much to say about what one is doing and what one is not doing. What one should do and what one should not do. Beloved, I just happen to believe that even though we are fearfully and wonderfully made, we are not as good at multi-tasking as we want people to believe. And so while I am talking about what you are not doing, then I'm not doing what I'm supposed to be

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doing. And it's not about you or me anyhow, it's about pleasing the Master, because I have reconciled my position in this paradox.

But there's a second thing here. Not only must you reconcile the tension between who you are and your position in the relationship paradox, but you need to recognize where you are and where you are called to be.

You see, we live in a paradox because we look at our lives and we know we aren't where we are supposed to be. Paul said I've been called. But what is even greater here is the Greek. The Greek says I have been invited. Paul said I can live in paradox when I recognize where I am and where I have been invited to be. Wow! Look. Do you understand where you have been invited? Some of us don't really recognize where God has invited us. Then there are those who recognize where you have been invited, but feel so unworthy to go. But I want to break it down like this: Suppose you committed a crime. You commit a crime and I go to jail for it. When I get out of jail, I invite you to a party. You've been invited someplace where you don't feel worthy of being. We need to recognize that we are able to live in paradox when we recognize that it's not about being worthy to be there, you've been invited to be there. It's not because of your goodness or grace, but you've received a formal invitation. So that you can walk up in that banquet with your invitation in your hand, and no matter who is standing at the door, who would say you do not belong here but.

All of us got a but. And beloved, if you're going to live in paradox, you've got to be determined not to allow your 'but' to keep you from being where God has allowed you to be. I'm so glad that I learned a long time ago, and it was hard to learn, it took me a number of years to learn this thing, but I'm finally at a position in my life that I have decided that it does not matter what you think, what you say, who you are, what position you hold, I'm not worried about you. I'm not worried about how you might try to block me, how you might try to stop me, what stumbling blocks you might put up in my way. Because I recognize that what you're trying to do to me, how you're trying to block me, how you're trying to keep me from my blessing, because I've got a right to be where I am. Because my authority to be where I am goes beyond your authority. My authority to be where I am goes beyond who you know and what influence you have, because my authority to be where I am comes from the almighty God Himself. Who surrendered His Life that I might have a right to go to the banquet.

Paradox. Life is a paradox. But in this paradox you've got to learn to reconcile your tension between who you are and your position. Recognize that where you are is not where you have been called to be. And beloved, parenthetically, just in case you recognize that you have not yet gotten where you ought to be, don't worry about it. Because beloved, you and I, we are all works in progress, trying to get where God would have us to be. We are on our way to the Marriage Supper of the Lamb. And when we get there at the Golden Gates, that's when we will cash in our ticket. While we are on this side of the veil, all we are doing is making our way towards the banquet. And beloved, I have decided and I am determined that no matter what comes my way I'm going to keep on headed towards the banquet. I'm not going to let anybody tell me it's been canceled or postponed. Moved to a new location. I know where the banquet is. And I'm going to make my way there. Jesus told Peter that upon this rock, the faith of Peter's church, that He will build His church, and the gates of hell shall not prevail

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against it. Beloved, in this life I am determined not to allow the gates of hell to prevail against me. Do not allow the gates of hell to prevail against you. Let 'em holler. Let 'em quake. Let 'em shake. Let 'em smoke. Let the host of hell roar at you. But you look them right in the face and say greater is He that is in me than he that is in the world. I've got my ticket in hand. I'm on my way to the banquet. I'm living my life in paradox because I recognize that I've been invited to the banquet.

Thirdly, Living in Paradox requires carrying someone's else's message to the chagrin of your own.

Paul said I'm an apostle. I'm a messenger. I'm delivering somebody else's stuff. Beloved, in life, in ministry, in relationships, it can't always be your way. Sometimes you got to carry somebody else's message. Sometimes you got to turn your back on the things you want to do. Things which please you. Things which will satisfy and gratify you. In order to make sure that the relationship, the mission is fulfilled. Beloved, I have shared this before, but I'm going to share it again today. I am convinced that one of the reasons why the church, you look at the early church folk, they were getting' up out of wheelchairs, blind eyes were being opened, people were being delivered and set free – God was working miracles and wonders all over the place. We come to the modern church and we don't see stuff like that anymore. And beloved, I believe that the reason why we don't see things like that anymore is because of the level of faith in our churches is coming to an all time low. The Bible says faith cometh by hearing. And hearing by the Word of God. It's not simply the hearing of the preached word, but the Bible says that we overcome by the blood of the Lamb and the power of our testimony.

You see, many of us have been through some things. Many of us are going through some things. We want to feel like and act like we're the only ones experiencing it. But in reality beloved, if you are going through it, there are probably five-six hundred thousand other people going through the same thing. And then the other thing is so many of us are so private (I said that nicely), that when the Lord does something for us we don't want to tell anybody what He's done because that will show others where we've been. But when you recognize in living this paradox that you have a requirement to carry that message because God's healing for you, God's deliverance for you, God's making a way for you is not your message, it's His. You didn't do it. It was not because of your good works that it happened. It was something that God did, it was His message. And as Christians, people living in paradox, we are required to carry God's message, even when God's message might embarrass us. Because when you share God's message of how God made a way for you, somebody else who is going through the same thing or a similar thing that you are going through, they hear that God did it for you, then they say, 'if God did it for her, then God will do it for me'. The Bible I read says God is no respecter of persons. God's favor is not fair. It's not because we earned it. It's not because we've been so good. It's not because we are all that. It's because God is gracious. The psalmist said Let the redeemed of the Lord say so. Whom the Lord hath redeemed from the hand of the enemy. If God has redeemed you from a situation, if God has redeemed you from an illness, if God has redeemed you from a person, redeemed you from a 'situation' as Pastor would say, then you've got an obligation to say so. Say so because it's not your message. You say so because it's what God did. Because you have an obligation to say what God has done and to carry His message.

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Can you imagine if the church would get beyond ourselves? And be able to say, 'You know what? Yea, I did it. But it's what I did, not what I'm doing. Yea, I was there. But, was. Now I'm here. If we could just allow ourselves to recognize that all of us used to be, none of us are what we ought to be, and we're on our way to being what we need to be. We have an obligation to carry this message. Jeremiah said it's like fire shut up in his bones. He didn't want to tell it, but he had to tell it. Is anybody here today that God has just been so good to you, that God has made some way for you, that you said that you wasn't going to tell it, but you just had to tell it. He healed your body so you told it. He made a way for you so you told it. Sometimes when you told it, it might be a little embarrassing because you might have to reveal a little bit more about yourself than you wanted to, but that's ok. If they got an attitude with that, then that's their problem. That's something that they've got to get over, because God has set you free. God has made a way for you. God has delivered you. Who cares what anybody else has to say? If you and God is cool, that's ok, later for you then. Because I'm alright with the Master. I can live in paradox when I recognize and I am able to carry somebody else's message to the chagrin of my own.

But there's one more thing. Not only does living in paradox require that you reconcile the tension between who you are and your position, not only does it require that you recognize where you were and where you have been invited to be, not only does it require you carrying someone else's message to the chagrin of your own, living in paradox requires that you relinquish all ties that do not promote the goal of the Good News. Paul says I have been set apart, marked off from others by boundaries. It is amazing to me that we in the church, and Christians in general have not really learned to set boundaries. The Bible says that we are to be in the world but not of the world. It is unfortunate that you will discover that many people inside the church, when you see them outside the church, you can't tell the difference between them and the world. You see, beloved, I think that we have really underestimated the power of the adversary. I'm not here to give him any praise or adoration, I just want to tell a simple truth.

You have to be careful what you allow in through your eyes, through your ears. Remember that old song, Be careful little eyes what you see, Be careful little hands what you do, be careful little ears what you hear, be careful little feet where you go, and be careful mouth what you say, you see God the Father is up above looking down.

You can't live in paradox if you don't know how to set boundaries. Ever wonder why church children are sometimes as bad or worse than world children? We do not understand the power of subliminal messages found in music. There was a study while I was pastoring in New Jersey in a movie theatre, it was selling so much popcorn and coke it couldn't keep up. It was discovered in the movie that every two milliseconds the movie would flash 'don't forget popcorn and coke' – you couldn't see it with the naked eye – but you saw it subconsciously, subsequently everyone bought popcorn and coke. There was another study about the background music in a grocery store. People heard 'buy eggs, butter and milk' in their heads. Consequently, people were buying eggs, butter and milk even when they didn't need them.

Violence is being implanted through music. When something happens, we act out what has been implanted in our minds. It may not be your situation. God is never able to do anything special if we don't set boundaries. God is never able to deliver or make a

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way if we don't set boundaries. Let's look at some Bible references: Did David face Goliath with an army? No, he went alone. When Shadrach, Mesach and Abednego refused to bow down, they were put in a fiery furnace, and God delivered them. When Daniel would not stop praying he was put in a lion's den. When Peter was in the boat with the disciples, the water and the wind were acting up, Jesus separated him and brought him to Him.

Living in paradox means we might have to let go of some people. Of some things. Of some of the stuff in our life. We have to change. We have to set boundaries. We have to be separated. We can't do everything and call ourselves Christian. When my daughters sing their jump rope song, they don't know what they are saying. I told them they have to not do it or change the words. We have to recognize that the goal of the Good News is good relationships, harmony. God wants His people to be helped, elevated, secure, happy. The goal is the saving knowledge of Jesus Christ. God requires Holiness. Holiness is not about church, not about skirts, no make up, jewelry, ear rings, TV, sports, shorts, that's bondage. It's about a way of life. Your heart has to be right. The outside will take care of itself. Don't major in minors. Let go of heart ache. God forgave us. Don't bring your mess into somebody else's life. If something is weighing you down, let stuff go, stop promoting your own agenda, in order to live in paradox.

Paul was an apostle, a servant set apart. Paul went from one extreme to the other. People never forgot where he came from. He had to work hard. This writing was one of his last and it took years to formulate. The Good News is that just like Paul we still have time. Just hold on. Keep the faith. Paul fought the good fight. He kept the faith. He finished the course. I'm so glad that Paul learned. So we can learn phrases like Study to show thyself approved.... Greater is He that is in me than he that is in the world. Nothing shall separate us.... Paul said I tell you a great mystery, We shall not all sleep.... The dead in Christ shall rise.... God is a good God. A great God. A powerful God. All knowing God.

## SERMON "Making Partner"

## MAKING PARTNER

## II Kings 2: 1- 11

There are those who are in the medical profession. There are those who are in the business of the law. Oftentimes they seek to become partners. Partners that should be designed to bring better service to their practices. Partnerships that should be about being able to serve the community and their constituents in a better way. But beloved, it seems to me that oftentimes persons who seek to become partner are seeking to do so for their own personal gain. Partnership in the firm means a bigger office. Partnership in the firm means a seat at the big table. Partnership in the firm means more power, prestige and of course, the almighty dollar. In our relationships there are those who have been involved in committed relationships. And these relationships although on one hand considered a partnership aren't truly partnerships until the union has been made official. Because beloved what we must understand is that real partnership is not about what you get out of the situation but what you bring to the table for the good of the whole.

It is the year 850 BCE. The ministry of Elijah is coming to an end. And Elisha his apprentice and successor has been ministering to the Northern Kingdom of Israel. During their lifetime Ben-Hadad and then Hazael of Syria were building their very powerful Armenian empire. Ahab was dead. But members of his family still rule and like their father follow wicked ways. When we look at the history of Elijah and Elisha we discover that Elijah lived long enough to anoint Jaden to be king of Israel. Who not only destroyed Ahab's family but also wiped out Baal worship in Israel. But beloved we discover as we read the book of I and II Kings that the Bible focuses on the prophets first and only secondarily deals with the political and military situation. Their stories have brought insight and critical understanding to the period of the Old Testament. They help us to see God as one who remains involved in the lives of ordinary people, even when the nation and those ordinary people have strayed from His ways.

The ministry of Elijah and Elisha have often been contrasts. Elijah was the fiery prophet who stood upon Mt. Carmel and called down fire from heaven and killed the 400 prophets of Baal. He suddenly appeared in a dramatic fashion while Elisha is the pastor prophet. He ministered to people in a personal way. Elijah belonged to the rugged hills. Elisha belonged to the peaceful valley. Elijah was the solitary servant. Elisha enjoyed the fellowship of the people. Broadly speaking we find that Elijah was a prophet of judgment who sought to turn a nation back to God, while Elisha was the minister of grace who called a remnant back unto the covenant of God before the nation was to be destroyed. We discover Elijah discovering Elisha while farming one day.

The Bible says that Elisha was working a rich man's farm. He was plowing a field with 12 oxen. 12 oxen. What a man, what a man. Can handle 12 oxen. And as Elijah walked by and saw this man handling 12 oxen, he threw his mantle upon him. And Elisha immediately stopped his plowing and said Elijah I am honored that you are asking me to be your servant, but I just want to go back and say farewell to my family. I just want to set some things straight before I start my journey. Elijah allowed him to do so and in essence he burnt all of his bridges. He knew that this was a one-way ticket.

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Beloved, he knew that when you sell out for Christ there is no turning back. For Jesus said he who takes his hand and puts it to the plough and looketh back is not fit for the kingdom of God.

But beloved, in a more literal way we discover that Elijah burnt his bridges. because after he said g-bye to his parents he made a sacrifice at a banquet. What he did was, he burnt the farm equipment and he killed the oxen. Now didn't I tell you he was working a rich man's field? And so the oxen he killed and the farm equipment he destroyed was not his own? Elijah beloved burnt all bridges because he knew that when he set his face for heaven, nothing else on this world would matter. Elijah promised to follow faithfully. And in spite of rumors, opportunities to leave Elisha served Elijah. Elisha served him for 10 years and then he was told he's about to leave. Elijah said to Elisha, "stay here while I go on". And Elisha said 'no, as you live and as I live, I ain't going'. Like Celie and her sister, can't nothing but death keep me from thee. And beloved, we discover because we already know the end of the story, that had Elisha stayed behind as Elijah had requested, he would have missed out on a blessing. There's a strange contrast that you see between these two men. You have Elisha who served Elijah so faithfully, but Elijah's own companion Jehazy unfortunately in time would run after a man whom Elijah had helped begging for personal riches. But Elisha's ambition was spiritual. He sought only the strength and empowerment of the almighty God.

In our text, in the opening verses of the chapter, we find Elisha being led on what seems to be a pointless journey. Everybody knows that Elijah is about to leave. All the prophets, the schools of the prophets, they know he is about to go. The thing is, they don't know where and they don't know when nor do they know how. Elijah, the solitary prophet seems to want to do this all by himself. He of course killed the prophets of Baal by himself. He has done a lot of things on his own and this was going to be no different. But he had a stubborn servant by the name of Elisha. He had a partner in ministry who had decided that he would not let him go this road alone. But Elijah was determined to shake him. To get him off his trail, to give him some privacy so that he could go on and be with God. So the Bible says that they went to Gilgal. And when you read the commentaries you discover also that they went to Ebal. And then they went to Gerzam. And then they went to Bethel before they went to Jericho. Gilgal was the first place they went. Gilgal is other word for a rolling hill, a wheel. It was there that Abraham erected his first altar to God. Then they went to the next spot, Ebal, or the stony or the bear mountain. This was the site that the first altar to Jehovah was erected. They went on to Gerzam, the balky mountain or the cutting off. This was the center of the land and thought to the children of Israel to be the place where heaven and earth came together. But then that wasn't the last stop because they had to go on to Bethel, the house of God. The place where Jacob laid his head upon a rock and had the dream of the angels ascending and descending upon a great ladder.

Then finally they came down to Jericho. Jericho had a pagan name. The moon. But Jericho was the strategic entrance point from TransJordan into the highlands of Judah. What are you saying here preacher? What I'm saying here is that Elijah took Elisha on a wild goose chase. Gilgal, Ebal, Gerzam, Bethel, Jericho, all these places were places of religious heritage and significance. Some authors believe that he went to Gilgal, Bethel and Jericho because in those places were schools of the prophets which

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Elijah had started. But beloved we know that he was a solitary man and they say that he wanted to go and say g-by to his students. But we know that he was a solitary man. He was trying to do this thing on his own. He was not, in my opinion beloved, not trying to say g-by to his students because after all he was trying to leave his apprentice behind. What was going on was Elijah knew that God was about to take him and so he was going to the holy places expecting that each time he got to a holy place it was God that was going to take him.

And that's our problem today. So many times we know that God is about to bless us, we feel that God is about to make a blessing for us, and we keep going to all of the holy places thinking that God can only bless you in your holy place. But beloved, what Elijah discovered is that after he went across Jordan, you see, Jordan was going back from the land of promise, back into the wilderness. Crossing Jordan was going from the land of milk and honey, going from the land where you got to trust God for manna and quail on a daily basis. What you must understand today beloved is that sometimes when you want God to really bless you, you're not going to get blessed in the holy places, but God's got to bless you in your wilderness.

Your blessing sometimes comes in the wilderness. Where manna and quail come daily. The wilderness. Where water can come from a rock. The wilderness. Where you get the law. The wilderness. Where God leads you by day with a crowd. And by night by fire. The wilderness. Elijah had to cross over into the wilderness. In order to get his blessing. Hmmm. Elisha after he crossed over asked a question. 'Since I can't seem to shake you Elisha, since you seem to be determined to go with me, no matter what. What in the world do you want? And Elisha says 'Let a double portion of thy spirit be upon me'. Now, this request was not as is commonly believed in the church. He wasn't asking for to have twice as much power for doing miracles. He wasn't asking to be greater than or to be higher than his master. That was not his request. But what he was asking for, is he was asking for the eldest son's blessing.

You see, in the book of Deut. Chap 21, v. 17 it talks about how the blessing of the eldest son is a double portion. And beloved I have come to discover that some of us have gotten ourselves in a lot of trouble trying to be twice as good as somebody who came before us. God has not called you to be twice as good as somebody else. Some woman is trying to be twice as good as a previous wife. Some man is trying to be as good as a previous father. Somebody is trying to be twice as good as a previous supervisor. And beloved what we must understand is that God has not called you to be twice as good. God has called you to be who you are. Interestingly, you know that was his request. Just allow me to have the blessing of the oldest son. Interestingly, Elijah says to him well if you see me when I go up, it will be unto you. Wow. That seems easy. All I got to do is see it. But that's a trick. Because beloved this thing that was about to happen was not something that every eye could behold. This thing that was about to happen was something that you had to be in tune to grasp. You know, in the years to come it would be Elisha who would stand upon the walls of the city and watch and see the enemy armies surrounded the city. And the servant said to him, 'Master what are we going to do? And it was Elijah who said, Look. He said 'I am looking. And all I see is enemy'. And he said 'There are more that are with us than with them'. And he said 'What you talkin' about All I see is enemy. The Lord opened his eyes that he might see. Beloved, when they crossed over the Jordan there were 50 sons of the prophets standing on the



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other side of the hill. Trying to see what was going to happen. So just being able to see this thing was a trick because everybody wasn't going to see it. Only those who had an eye for the things of God.

Getting a double portion of the anointing because it was expected. Then the eldest son would then become the head of the family and therefore need more resources to ensure that he would be able to care for everybody. That's why he got a double anointing, not because he could make his own pockets fat, but that he could be a blessing to the rest of the family. You have asked a hard thing, Elijah said. This is something that I just can't do. Only God can do this. But if you see me, if you have an eye for the holy. If you have an eye for the things of God, you will see and you will receive the blessing. And here it is. And it came to pass, as they still went on and talked and behold. Elijah passed a series of tests. Tests that would in the end make him partner. He demonstrates loyalty. He follows wherever Elijah led him. He makes a good request. He walks with Elijah until the very end and finally he caught the vision. There is no way beloved for us to know how long they walked or what was shared between them. But no doubt it was a time of heartfelt and sincere conversation. The kind of conversation where one is able to share their innermost thoughts and feelings, knowing that their time on the earth is about to end. They begin their walk the same way as they had walked anywhere else. One foot in front of the other. They had walked together for over 10 years, but this time was different. Notice you get the feeling that they were talking to each other and listening to one another. It was not Elijah talking to Elisha and Elisha listening, but they were in a dialogue. You see, there was a shift in their relationship. It was moving from mentor to mentee. It was moving from servant to master. It was moving towards partner. Elijah, there was a shift. They began to walk. Their walk started as an under-developed relationship, an under-developed partnership. But as they walked and they talked, they began to develop a deeper understanding of one another. An understanding that they had never gotten before. It was like Jesus, when he said to his disciples, I no longer call you servants, but I now call you friend. There was a shift in their relationship that allowed them to move from an under-developed partnership to full partner. It was as though the final barrier to partnership had been reached. And at that moment, Elijah was transported.

Notice in the text, they both saw it together. There was not a senior prophets seen it and called it out. No, they beheld it together. Beloved, what we need to understand today is that God desires that we be in partnership. Partnership not only with Him but with one another. In our lives, so many of us are suffering in relationships where those partnerships are under-developed. Relationships and partnerships beloved, that can't reach their fullest potential. These relationships, these partnerships are under-developed, and beloved, it's time that we get ourselves together in such a way that those partnerships move from an under-developed state to a state of full partnership. In order that God can really get some glory through the things that we are trying to do. Listen. We look at this thing and we find that Elijah had done some good things. He demonstrated loyalty. He stayed with, he was loyal to the prophets. Beloved, we need to understand that in partnerships and in biblical partnerships in particular, it is imperative that we recognize that a partnership is not just about you, a partnership is about us. You see, it's sort of like what happened with Peter and John on that day when they got ready to go into the temple at the gate called Beautiful. And they saw a man down there who was laying. He asked

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for alms. He said we don't have any money. Look on us. Now beloved, there were two of them but only one man was talking. Now Peter could have said look at me. Peter could have said I'm the one doing the talking, focus on me. You know, we need to understand beloved, in partnerships it's not all about you. And when you are in a partnership where all the focus is on one person or another, you are in an under-developed partnership. And that partnership does not give glory to God because God is about looking at the whole. He's not about big 'Is and little yous, He's about all of us working together for his glory. It's not about the little things, all the little things that each and every person does, it's about the entire scope of ministry. Too often we get caught up like Paul talked about in the book of Corinthians, about spiritual gifts, about telling and whatnot, and we don't want to do this, that or the other because this, that or the other doesn't get the kind of praise and glory that something else gets. We want to be on the front line. We want our names to be called. We want to get the attention. We want to get patted on the back. But beloved, it's not about you. It's about ministry. You see beloved, you can't just feed the hungry and clothe the naked and try to get those folks saved. That's not the fact. What you do is you feed the hungry and clothe the naked because you are saved. It's not an evangelism effort. It's about a display, your commitment to God through who you are. Not as an individual, but as a partner. Partnerships focus on the unit. And not on the individual. Another thing we discover here is that true biblical partnership minimizes your weakness. Hmmm.

Elijah and Elisha had been partners for 10 years. Now we do know that even though Elijah was going to go up into heaven, he had a propensity to quit. You see, after he killed all those prophets, after he called down fire from heaven, Jezebel, one woman, sent out a hit list and he lost his mind. Got scared. Went and hid in a cave, talking about he's the only one left. He had a propensity to quit. But this time when God was about ready to bless him, God wouldn't let him do it all by himself. He gave him a partner, Elisha said, I'm going to go with you and in case you get discouraged, I'm going to encourage you. You see, I believe that God's going to catch you up. That's why I'm going to stay. because I want to see it. And beloved, sometimes you've got to recognize that God will put people in your life to encourage you, to strengthen you in your areas of weakness. It doesn't take your weakness away, but it minimizes it. Paul said, if he had a thorn in the flesh and that he asked God three times to remove that thorn, but God would not do it, because what God says was my grace is sufficient for all your needs.

What God was saying in this life you got a partner by the name of grace. It will prop you up on every leaning side. Hmmm. Minimizes your weakness. You see, we mess up. because we go looking for partners to take away our weakness. You fooling yourself. Your weakness is your weakness. And God is not going to take away your weakness. because see some of us can't handle not having a weakness. Some of us need a weakness, because if we didn't have a weakness, we wouldn't be able to get our head through the door. If we didn't have a weakness, we wouldn't be able to talk to anybody because our heads and our noses would be so high up in the air that we would be of no earthly good, so God has got to allow us to have a weakness, but the promise of God's word is when I am weak, then I am strong.

For in my weakness, your strength is made perfect. Minimizes your weakness. It's about the unit. And not the partners. But there's another thing. True partnership maximizes the strengths. Hmmm. You see, it's a mighty good thing to have somebody

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to push me. And beloved, in real partnerships you discover that people push together.

For 10 years, Elijah and Elisha have been pushing together. Maybe he was just bringing him some water, but that was pushing. Maybe he was just delivering a message, but that was just pushing. Maybe he was just going in front of him to prepare something that was pushing. Maybe he was just with him to say 'you're doing alright' but that was pushing. Maybe he was just there saying I appreciate your choosing me to be your apprentice. That was pushing. All of us in our relationships, in our partnerships need somebody to push. We all need somebody to add their strength to our strength. We all need somebody who will be able to help maximize that which we are already good at. Because regardless of how good you are at something, there is always somebody who can help you to become better. It maximizes your strengths. That's what we find here and that's what we see is going on. These two had maximized each other's strengths in this partnership.

Partnerships magnify your strengths. Partnerships minimize your weakness. Partnerships focus on the whole and not the part. There is something else though. Partnerships also are magnified in tribulation. True partnerships don't break up when the going gets tough. You know that old saying, when the going gets tough, the tough get going. In true partnerships, you discover that these individuals, the partnerships expand. In other words, their not the only ones who get blessed. Let me explain it like this.

There was another group of partners. Their names were Paul and Silas. Paul and Silas were partners in ministry. And one day they got in a little bit of trouble for preaching the gospel. They ended up in a jail in the city of Philippi. Now they were in this jail with their hands locked in shackles and their feet in stocks. There were guards on the door and the doors were securely closed. And they sat there looking at each other. And they did not say, Silas did not say to Paul, well Paul you know I told you that we shouldn't have come here. And Paul did not say to Silas, well if you wanted to stay home, you should have stayed like John Mark. They did not discuss it, well if you had preached a better sermon, if the anointing of God had been on you more, then the power of God would have delivered us from this place. And we would not have to be here right now. But they did not complain one to another. They did not bicker and fight. You know how we sometimes when things get bad and we begin to nit-pick and complain about things with our partner. Oh no, they did not decide to do that. But what they decided to do, they decided to pray and praise God. One person prayed and the other person sang praises. And I don't know about you, but I just got a feeling that they took those shackles and began to shake them. And they got to jingling like somebody's tambourine. And they got to shaking them shackles, moving them feet, they got to humming, to singing, and beloved, they were in partnership one with another. And they said, even though we are in a bad situation we are going to continue to praise God because we have decided that our partnership is of God. And they kept on singing, and they kept on praying. Until suddenly there was that earthquake. And the Bible says their chains were loosed. And their stocks came free. And the door fell open. And not only they, but everybody in the prison walked out free. What I am trying to say here is that when you are in partnership, a biblical partnership with people, you are not the only person that will be blessed, but all of those who are around you, all your community, all your friends, all your loved ones, everyone will be blessed because biblical partnerships, expand.

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Elijah did more than Elisha. He went further. Why, because he was partner and left a legacy that expanded the ministry. So biblical partnerships expand in tribulation. Biblical partnerships maximize strengths. Minimizes weaknesses. And focuses on the whole and not on the parts.

But there is one last thing. Biblical partnerships are necessary to reach pinnacle achievement. Biblical partnerships are necessary to reach pinnacle achievements. Beloved, I don't care how good you think you are, you will never reach the apex of your potential by yourself. You need to understand that it is no coincidence that Elijah did not get taken up to one of those high and holy places. It is no mystery because you see beloved, he had not come into full partnership with Elisha. There was something that he needed to share that had not been shared. There was something that needed to be communicated that had not yet been communicated. And God had to leave him here until he had done everything God had intended for him. Beloved, what the song writer says, What God has for you is for you, and you've got to recognize that you are going to be here until you get it done. Notice here beloved, you might have always thought in the story, and I kind of thought this too, that when you look at pinnacle achievements and Elijah's pinnacle achievement happened atop Mt. Carmel. My God! What did he do at Mt. Carmel? He built an altar. He put wood up there. He put a sacrifice up there. He drenched the sacrifice with water. He built a trench around the sacrifice. And without any fire, he just prayed to God. And he prayed to God and fire came down from heaven. It didn't just light up the sacrifice, it consumed the sacrifice. It consumed the rocks from the altar. And it lapped up all the water that was around it. That was a pinnacle achievement, so I thought. But beloved, that was a good thing. That was a great thing. But that was not a pinnacle achievement. What his pinnacle achievement was, was not tasting death. But he couldn't reach his pinnacle achievement until he partnered with Elisha. He could not do it by himself. Beloved, you cannot reach your pinnacle achievements until you partner with somebody. Our church can never be what God intends for her to be until we as the body of Christ partner, partner one with another. You see, the Bible is clear. That not even God can accomplish a pinnacle achievement without a partner.

Look at your Bibles. Genesis 1. God spoke all of the universe into existence. Sun, moon, planets, water, land, trees. Flowers, birds, everything. But when he got ready for his pinnacle achievement, the creation of humanity, God stopped being seen in the singular and God referred to himself in the plural. God said when he got ready to make, I'm going to make the birds. I'm going to make the fish. I'm going to make the water. I'm going to make the air. I'm going to make the universe. But when he got ready to design something in his own image. When he got ready to make something after his own likeness, he stopped talking about 'I' and he started talking about 'let us'. Let us come together and create a man. The pinnacle achievements of creation. Humanity. Even God had to partner to get it done. And some of us think that we can do it all by ourselves. Some of think that we don't need nobody. That we are big, bad and black enough to think that we can do whatever we want to do. We are like the man in the poem in “Invictus.” *Out of the night that covers me, black as the pit from pole to pole. I thank whatever God's may be for my incomparable soul. In the failed crucial circumstance I have not flinched or cried aloud. Under the bludgeon of chance, my head is bloodied but*

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*Unbowed. Beyond this place are wrapped in tears. Looms but the horror of the shade. And yet this minus of the years find and still finds unafraid. It matters not how straight the gate, how charged with punishment the scroll. I am the master of my fate. I am the captain of my soul.*

Lies. Lies. You can't make it without God on your side. You can't make it without a partner. You can't make it on your own.

Partnership allow you to reach pinnacle achievement. Partnership expand in tribulation. Partnership they maximize your strengths. Partnerships they minimize your weaknesses. Partnerships they focus on the unit and not on the whole. Beloved I am so glad today that one day, not some years ago, I partnered with God. The hymnologist said some folks would rather have houses and land. Some folk choose silver and gold. These things they treasure and forget about their souls. But I have decided to make Jesus my choice. The road is rough. The going gets tough. And the hills are sometimes hard to climb. But I started out a long time ago. And there is no doubt in my mind, I have decided to make Jesus my choice.

The doors of the church are open.

**APPENDIX F**  
**TIMELINE**

## TIMELINE

Research Timeline			
Date Completed	Task	Objective	Group
11.30.06	Complete draft of Research Instrument and Question		
12.6-7.07	Peer Session	Research Design	Peers and Mentors
Week of 1.1.07	Handed out Packet for review Research Questions Research Design	Ensure a voluble Research Questions Research Design	Professional Associates
1.5.07	Research Instrument	Complete Research Instrument	Me
1.8 & 9.07	Receive input via phone calls, emails and casual conversations	Identify Prophetic Ministries	Context/Professional associates and peers
1.13.07	Mailed Instrument to 60 Ministries	Get instrument in the hands of the participants	Me
1.15-19.07	Intensive session Dayton Ohio		Peer group and mentors
1.23.07	Met with Context associates	Complete Research Instrument	Context Associates
2.2-4.07	Site Visit Newark, New Jersey	To Use as a baseline for Prophetic ministry	Me/Partnered Ministries
2.5 – 4.20.07	Data Collection	Receive all outstanding Research Instruments	Partnered Ministries
3.5.07	Review of Model	Ensure the volubility of Model	Professional Associates
3.14-15.07	Peer Session		Mentors & Peers
3.20.07	Teach/Caucus	The importance of Partnerships for Prophetic Ministry	Me Staff/context associates
3.15.07	Preach	“Living In Paradox” Discovering Validation in Life and Ministry	Me my context
3.17.07	Teach/Caucus	The Fruit of Prophetic Ministry	Me Staff/context associates
3.27-29.07	Teach/Seminar	Additional Data concerning Prophetic Ministry	Pastors and their Ministerial Staff
3.27- 5.4.07	Collapse Data		Me
Week of 5.11.07	Review of Collapsed Data	Determine if there is a need for the development of a model	Me /Professional Associates
5 24- 8.07	Write		Me
5.29.07	Complete Draft	Get copy to professional associates	Me/professional Associates
5.30.07	Chapter One	Phase Four & Draft Due	Mentors
5.30-31.07	Peer Session	Chapter One & Phase four due	Mentors
7.16.07	Draft	Review	Professional Associates
7.27.07	Chapters 1 through 6 due		Mentors
8.13-17.07	Intensive Session Dayton, Ohio		Peer Group and Mentors
8.31.07	Draft	Final Document	Mentors
9.10.07	Final Draft Due	Final Document	School & Mentors
9.26.07	Defense		Me/professional Associates

**APPENDIX G**  
**QUESTIONNAIRE RESULTS**



PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

1. WHAT THINGS DO I AS SENIOR PASTOR DO TO COMMUNICATE TO THE CONGREGATION AND STAFF THAT I SUPPORT THE MINISTRY OF THE PASTORAL ASSISTANT?

5 THINGS I DO:	
Give them public worship platform	5
Meet with them/provide input for agenda	
Public Illustrations of Ministry	
Assignments/Assigned Tasks	4
Fight for Raises for them	
Public Compliments	
Build Personal Relationship	1
Consulted on matters of Worship Structure	
No response	
Pray with them	
Teach them	

2. WHAT 5 THINGS DO I AS SENIOR PASTOR DO TO COMMUNICATE TO THE CONGREGATION AND STAFF THAT I SUPPORT THE MINISTRY OF THE MINISTERIAL STAFF?

5 THINGS I DO:	
Public Illustrations of Ministry	7
Give them public worship platform	6
Public Compliments	
Meet with them/solicit input	5
Fight for raises for them	2
Pray with them	1
Teach them	

3. WHAT 5 ADDITIONAL THINGS COULD I AS SENIOR PASTOR DO TO COMMUNICATE TO THE CONGREGATION AND STAFF THAT I SUPPORT THE MINISTRY OF THE PASTORAL ASSISTANT?

5 ADDITIONAL THINGS:	
No response	2
Nothing	
Ask support/prayer of congregation	1
Bonuses	
Cards	
Evaluations	
Publicly affirm work	

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

4. WHAT 5 ADDITIONAL THINGS COULD I AS SENIOR PASTOR DO TO COMMUNICATE TO THE CONGREGATION AND STAFF THAT I SUPPORT THE MINISTRY OF THE MINISTERIAL STAFF?

5 ADDITIONAL THINGS:	
More Frequent Meeting/Develop Relationship	3
More Frequent Prayer	2
No Response	
Public Acknowledgement	
Compensation	1
Designate Office Space	
Ordination	
Nothing	

5. WHAT 5 THINGS DO I SEE IN THE ASSISTANT PASTOR THAT COMMUNICATES TO THE CONGREGATION AND STAFF THAT HE/SHE SUPPORT MY MINISTRY AS SENIOR PASTOR?

5 THINGS:	
Public support of Sr. Pastor	6
Following direction of Sr. Pastor in timely manner	3
Public appreciation	
Performs duties in absence of Sr. Pastor	2
No response	1
Not applicable	
Pray	
Privately share weaknesses	
Publicly state strengths	
Write note	

6. WHAT 5 THINGS WOULD I LIKE TO SEE THE ASSISTANT PASTOR DO TO COMMUNICATE TO THE CONGREGATION AND STAFF THAT HE/SHE SUPPORTS MY MINISTRY AS SENIOR PASTOR?

5 THINGS:	
Public support of Sr. Pastor	5
Public appreciation	4
Following direction of Sr. Pastor in timely manner	2
Not Applicable/No Response	
Pray	1
Privately share weaknesses	
Publicly state strengths	
Write note	

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

7. WHAT 5 THINGS DO I SEE IN THE ASSISTANT PASTOR THAT COMMUNICATES TO ME AND THE CONGREGATION THAT HE/SHE SUPPORTS THE MINISTRIES OF THE MINISTERIAL STAFF?

5 THINGS I SEE:	
No Response/Not Applicable	4
Support Pastor's vision	3
Consistent communication	2
Give input on other church projects	
Public presence in pulpit	1
Time in sermon preparation	
Timely follow through on assignments	

8. WHAT 5 THINGS WOULD I LIKE TO SEE THE ASSISTANT PASTOR DO TO SHOW/COMMUNICATE THAT HE/SHE SUPPORTS THE MINISTRIES OF THE MINISTERIAL STAFF?

5 THINGS:	
No Response/Not Applicable	6
Public presence in pulpit	1
Support Pastor's vision	
Time in sermon preparation	
Timely follow through on assignments	

9. WHAT 5 THINGS DO I SEE IN THE MINISTERIAL STAFF THAT COMMUNICATES TO ME AND THE CONGREGATION THAT THEY SUPPORT MY MINISTRY AS SENIOR PASTOR?

5 THINGS:	
Verbal support of Pastoral Authority	6
Willingly/Constructively support ministry	
Join the church	4
Seek Pastoral Approval for assignments	
Consistent Financial Contribution	2
Do not undercut Pastoral Authority	
No Response	1

10. WHAT 5 THINGS WOULD I LIKE TO SEE IN THE MINISTERIAL STAFF WHICH WOULD COMMUNICATE TO ME AND THE CONGREGATION THAT THEY SUPPORT MY MINISTRY AS SENIOR PASTOR?

5 THINGS:	
No Response	4
Become more involved in church	2
Support church financially	
Support Pastor's vision	1
Communication	

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

11. WHAT 5 THINGS DO I SEE IN THE MINISTERIAL STAFF THAT COMMUNICATES TO ME AND THE CONGREGATION THAT THEY SUPPORT THE MINISTRY OF THE ASSISTANT PASTOR?

5 THINGS;	
No Response/Not Applicable	5
Follow through on assignments	1
Respect/Love	
Support/Communication	
Team Work	

12. WHAT 5 THINGS WOULD I LIKE TO SEE IN THE MINISTERIAL STAFF THAT COMMUNICATE TO ME AND THE CONGREGATION THAT THEY SUPPORT THE MINISTRY OF THE ASSISTANT PASTOR?

5 THINGS:	
No Response/Not Applicable	5
Mutual Respect	1
Team Work	

13. IN YOUR OPINION HOW IMPORTANT IS THE TRAIT 'STRONG PREACHING' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Strong Preaching':	
Somewhat	4
Extremely	2
No Response	1

14. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'SOLID TEACHING' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Solid Teaching':	
Extremely	4
Somewhat	2
No Response	1

15. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'DEPENDABILITY' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Dependability':	
Extremely	6
No Response	1

16. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'CONFLICT RESOLUTION' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Conflict Resolution':	
Extremely	5
No Opinion	2

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

17. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'LEADERSHIP' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Leadership':	
Extremely	5
No Response	1
Somewhat	

18. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'PERSONALITY' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Personality':	
Extremely	3
No Response	2
Somewhat	

19. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'HELPLESSNESS' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Helpfulness':	
Extremely	5
No Response	1
Somewhat	

20. IN YOUR OPINION, HOW IMPORTANT IS THE TRAIT 'ACCESSIBILITY' IN THE WORK AND MINISTRY OF THE ASSISTANT PASTOR?

How Important is 'Accessibility':	
Extremely	4
Somewhat	2
No Response	1

21. ADDITIONAL TRAITS FOR THE ASSISTANT PASTOR:

Additional Traits:	
No response	5
Loyalty	2
Confidentiality	1
Maturity	1
Spirituality	1

22. IS 'STRONG SENSE OF TRUST' ONE OF THE GREATEST STRENGTHS OF YOUR MINISTRY TEAM?

Strong Sense of Trust		
Yes	No	No Response
3	0	4

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

23. IS 'ABLE TO ENGAGE IN UNFILTERED CONFLICT AROUND IDEALS' ONE OF THE GREATEST STRENGTHS OF YOUR MINISTRY TEAM?

Unfiltered Conflict Around Ideals		
Yes	No	No Response
5	0	2

24. IS 'COMMITTED TO DECISIONS AND PLANS OF ACTION' ONE OF THE GREATEST STRENGTHS OF YOUR MINISTRY TEAM?

Committed to Decisions and Plans of Action		
Yes	No	No Response
5	1	1

25. IS 'ABLE TO HOLD ONE ANOTHER ACCOUNTABLE FOR DELIVERING AGAINST THOSE PLANS' ONE OF THE GREATEST STRENGTHS OF YOUR MINISTRY TEAM?

Able To Hold One Another Accountable For Delivering Against Those Plans		
Yes	No	No Response
2	3	2

26. IS ONE OF THE GREATEST STRENGTH OF YOUR MINISTRY TEAM 'FOCUS ON THE ACHIEVEMENT OF COLLECTIVE RESULTS'?

Focus On Achievement of Collective Results		
No	Yes	N/A
5	1	2

27. LIST 4 STRENGTHS OF YOUR MINISTRY TEAM:

Strengths of Ministry Team	
Hardworking/Dependability/Accountability	3
Creative/Appreciation for Diversity	2
Dedicated/Faithful	
Intelligence/Spiritual	
Ability to be natural	1

28. AN ABSENCE OF TRUST REPRESENTS THE FOLLOWING LEVEL OF CHALLENGE FOR YOUR MINISTRY TEAM?

Absence of Trust	
Not at all	2
Extremely	1
No Opinion	
Not Very	

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

29. INATTENTION TO COLLECTIVE RESULTS REPRESENTS THE FOLLOWING LEVEL OF CHALLENGE FOR YOUR MINISTRY TEAM?

Inattention To Collective Results:	
Not Very	2
No Opinion	1
Not at all	
Somewhat	

30. FEAR OF CONFLICT 'ARTIFICIAL HARMONY' REPRESENTS THE FOLLOWING LEVEL OF CHALLENGE FOR YOUR MINISTRY TEAM?

Fear of Conflict: Artificial Harmony	
Not Very	3
Somewhat	1
Not at all	

31. LACK OF COMMITMENT REPRESENTS THE FOLLOWING LEVEL OF CHALLENGE FOR YOUR MINISTRY TEAM?

Lack of Commitment:	
Not at all	3
Not Very	1
No Opinion	

32. AVOIDANCE OF ACCOUNTABILITY REPRESENTS THE FOLLOWING LEVEL OF CHALLENGE FOR YOUR MINISTRY TEAM:

Avoidance of Accountability:	
Somewhat	4
Not at all	2

33. LIST 4 GREATEST CHALLENGES FACING YOUR TEAM:

4 Greatest Challenges:	
Relationship Trust	3
Healing of Relationships	1
No diversity	
Ministry as more than sitting in the pulpit	
Theological education/training	

34. DO YOU CONSIDER YOUR MINISTRY TEAM TO BE PROPHETIC?

Is Your Ministry Team Prophetic?	
Yes	No
2	2

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - PASTOR

## 35. IN YOUR OWN WORDS, DESCRIBE PROPHETIC MINISTRY AND HOW THE OFFICE OF PASTORAL ASSISTANT CAN BE USED TO FOSTER, ENHANCE AND PROMOTE IT?

- A. Prophetic Ministry is seeing what God wants done, said and lived in a world that isn't doing, living, or saying the things of God and then doing, saying, and living in a Godly way.
- B. Ministry focused on using the word of God to transform peoples' lives into the Will and Word of God. The Assistant Pastor can help promote prophetic ministry by humbly walking alongside the Pastor. The Assistant Pastor can accentuate the Pastor's strengths and compensate for the Pastor's weaknesses without drawing undue attention to either. In the course of supporting the Pastor, the Assistant Pastor can enhance the Pastor's prophetic ministry by developing a rapport that appears strange to anyone looking in from the outside. Carl, having observed you in a variety of circumstances, I discern that you have mastered this trait. Close enough to be trusted completely, yet distant enough to sharpen iron 'with a friend as co-workers in the ministry.'
- C. The prophetic ministry is described in our vision. Our church is a purpose driven church creating purpose driven disciples engaging in five star ministry for building the kingdom of God.
- D. Prophetic ministry is ministry that impacts, engages and empowers church, constituents and community. It makes the Word of God applicable, appealing and active!
- E. Prophetic ministry speaks to current issues and needs that confront God's people and people in general; and tries to see God's purpose and power in the context of everyday life. The office of Assistant Pastor can do these things to promote the prophetic ministry.
  1. Pray. The Pastoral Assistant should pray for the ministry of the Pastor. Prayer gives God's power opportunity to work through human beings. Prayer becomes an essential part in bringing to pass prophetic ministry in the church.
  2. Presence. The Pastoral Assistant must be present and available to assist the Pastor.
  3. Promote. The Pastoral Assistant must ***always*** promote the prophetic ministry of the Pastor. They must not allow people to use them as a wedge between the Pastor and the ministry. Pastoral Assistant should be the number 1 booster of the Pastor's vision and plan for the church.
  4. In a word, prophetic ministry is bringing the Word of God to bear on the issues of our time and developing ministries that reflect the application of God's Word to a given issue. The Pastoral Assistant must be committed to the vision person and ministry of the Pastor he/she serves.



PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - ASSISTANT PASTOR

DEMOGRAPHIC INFORMATION				
QUESTION	RESPONDANTS			
Region of the Country	Lower Midwest	Northeast	Lower Midwest	Upper Midwest
City Population of your Church	3.5m – 4 m	501k – 750k	100k – 250k	751k – 1M
Location of the church	Urban	Urban	Urban	Urban
Median Family Income	46-60K	31-45K	Less than 15K	\$61-75K
Church Body Membership	2,000 – 2,500	500 – 1,000	1,000 – 1,500	500 – 1,000
Gender Makeup Percentage	50% Male	15% Male	N/A	40% Male
Gender Makeup Percentage	50% Female	85% Female	N/A	60% Female
Racial Makeup Percentage Black	90%	100%	N/A	99.9%
Racial Makeup Percentage Asian	0	N/A	N/A	0
Racial Makeup Percentage Caucasian	5%	N/A	N/A	0
Racial Makeup Percentage Hispanic	N/A	N/A	N/A	0
Racial Makeup Percentage Native American	N/A	3%	N/A	0
Active Ministries in your Church	31 plus	15	31 plus	31 plus
Worship Services in one week	2	3	1	3

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - ASSISTANT PASTOR

1. 5 THINGS SENIOR PASTOR DOES TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF PASTORAL ASSISTANT MINISTRY:

5 THINGS:	
Financial support	4
Verbal appreciation	
Clarification of guidelines	3
Encourages education	2
Baptizing in his absence	1
Offering in his absence	

2. 5 THINGS SENIOR PASTOR DOES TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTERIAL STAFF:

5 THINGS:	
N/A	3
Autonomy	2
Authority	1
Baptism in absence	
Creativity	
Weddings in absence	

3. 5 THINGS COULD THE SENIOR PASTOR DO TO BETTER COMMUNICATE TO THE CONGREGATION/STAFF SUPPORT OF PASTORAL ASSISTANT MINISTRY:

5 THINGS:	
N/A	3
Presence at preaching/teaching opportunities	1
Verbal support of authority	1

4. 5 THINGS COULD SENIOR PASTOR DO TO BETTER CONGREGATION/STAFF SUPPORT OF MINISTERIAL STAFF:

5 THINGS:	
N/A	3
Clear definition of roles/responsibilities	1
Encourage use of gifts	
Verbal appreciation	

5. 5 THINGS I DO TO COMMUNICATE TO CONGREGATION/STAFF THAT I SUPPORT MINISTRY OF SENIOR PASTOR:

5 THINGS:	
Support of Pastor's vision	3
N/A	2
Offers of assistance	
Acknowledge authority	1
Respect of Pastor's office	

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - ASSISTANT PASTOR

6. 5 THINGS I COULD DO TO BETTER SHOW TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF SENIOR PASTOR:

5 THINGS:	
N/A	3
Offers of assistance	1
Publicly state strengths	
Support of Pastor's vision	

7. 5 THINGS I DO THAT COMMUNICATE TO SENIOR PASTOR/CONGREGATION SUPPORT OF MINISTERIAL STAFF:

5 THINGS:	
N/A	3
Availability	1
Clarification of information	
Feedback/communication	
Participation in ministerial programs/events	

8. 5 THINGS I COULD DO TO BETTER SHOW SENIOR PASTOR/CONGREGATION SUPPORT OF MINISTERIAL STAFF:

5 THINGS:	
N/A	3
Written Feedback	1

9. 5 THINGS I SEE IN MINISTERIAL STAFF THAT SHOWS PASTORAL ASSISTANT/CONGREGATION SUPPORT OF MINISTRY OF SENIOR PASTOR:

5 THINGS:	
N/A	2
Follow Pastor's instruction	1
More Patience	
Represent Pastor well when away	
Support Pastor's vision	

10. 5 THINGS I WOULD LIKE TO SEE IN MINISTERIAL STAFF THAT SHOW ME/CONGREGATION SUPPORT OF MINISTRY OF SENIOR PASTOR:

5 THINGS:	
Follow Pastor's instruction/direction	2
N/A	
Support Pastor's vision	
Accompany Pastor at outings	1

**PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - ASSISTANT PASTOR**

**11. 5 THINGS I SEE IN MINISTERIAL STAFF THAT SHOWS SENIOR PASTOR/ CONGREGATION SUPPORT OF PASTORAL ASSISTANT MINISTRY:**

<b>5 THINGS:</b>	
N/A	3
Communication	1
Follow Pastoral Assistant direction	
Verbal Appreciation	

**12. 5 THINGS I WOULD LIKE TO SEE IN MINISTERIAL STAFF THAT SHOWS SENIOR PASTOR/CONGREGATION SUPPORT OF PASTORAL ASSISTANT MINISTRY:**

<b>5 THINGS:</b>	
N/A	3
Better communication	1
Verbal support of Pastoral Assistant	

**13. HOW IMPORTANT ARE THE FOLLOWING TRIATS IN THE ASSIATANT PASTOR?**

<b>How Important is:</b>	<b>Extremely</b>	<b>Somewhat</b>	<b>Not Very</b>	<b>N/A</b>
Strong Preaching		2	2	
Solid Teaching	2	1	1	
Dependable	3			1
Conflict Resolution	2	2		
Leadership	3	1		
Personality	3	1		
Helpfulness	2	2		
Accessibility	2	2		
Additional Traits: Spiritual Growth/ Development Maturity/Trust/ Confidentiality Loyalty/Prayerful/Humble				2
<b>WHAT LEVEL OF CHALLENGE DO THE FOLLOWING POSE?</b>				
Established Leadership	2	2		
Ethical Behavior	1		1	2
Honesty	1		1	2
Dependability	1		2	1
Loyalty	1		1	2
Knowledge (Know How)		1	2	1
Personality		1	1	2
Additional Traits:				4

# PROPHETIC MINISTRY QUESTIONNAIRE RESULTS - ASSISTANT PASTOR

## 14. MINISTRY TEAM STRENGTHS:

STRENGTHS OF MINISTRY TEAM	YES	NO	N/A
Strong sense of trust	1	3	
Able to engage in unfiltered conflict around ideals	1	2	1
Committed to decisions/plans of action	0	4	
Able to hold one another accountable for delivering against those plans	0	4	
Focus on achievement of collective results	1	3	
<b>ADDITIONAL TEAM STRENGTHS:</b>			
N/A		3	
Charismatic		1	
Great Preaching		1	
Solid Teaching		1	

## 15. 4 GREATEST CHALLENGES FACING MINISTRY TEAM:

LEVEL OF CHALLENGE	EXTREME	SOMEWHAT	NOTVERY	N/A
Absence of Trust	1	3		
Inattention to Collective Results		3	1	
Fear of Conflict-Artificial Harmony	1	3		
Lack of Commitment		2	1	1
Avoidance of Accountability		3	1	
<b>ADDITIONAL CHALLENGES:</b>				
N/A			3	
Lack of Fellowship			1	
Lack of Trust			1	
Limited Bonding			1	
Limited Communication			1	
Resistant to change			1	

## 16. IS YOUR MINISTRY TEAM PROPHETIC?

YES	NO
1	3

## 17. DESCRIBE PROPHETIC MINISTRY AND HOW YOUR OFFICE AS THE PASTORAL ASSISTANT CAN BE USED TO FOSTER, ENHANCE AND PROMOTE IT?

1. I believe that prophetic ministry is one that seeks to redeem the community with preaching and living word. My role as a pastoral assistant can be used to promote the prophetic ministry by executing the vision, ideas and plan for the Senior Pastor.

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS – MINISTERIAL STAFF

1. WHAT 5 THINGS DOES SR. PASTOR DO TO COMMUNICATE TO THE CONGREGATION/PASTORAL ASSISTANT SUPPORT OF MINISTRY AS PART OF MINISTERIAL STAFF:

5 THINGS:	
Encourage growth, education and preaching opportunities	4
Regular one on one communication	
Solicit opinions and assistance	2
Support creative thinking/spiritual protocol	
Verbal appreciation	
Workshops on various subjects	1
Fasting and prayers	
Give leadership responsibilities	
Unity of matters	

2. WHAT 5 THINGS DOES SR. PASTOR DO TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF PASTORAL ASSISTANT?

5 THINGS:	
Verbal appreciation	4
Educational meetings	2
Teaching/Preaching opportunities	
Prayer	1
N/A	

3. WHAT 5 THINGS COULD SENIOR PASTOR DO TO BETTER COMMUNICATE TO CONGREGATION/PASTORAL ASSISTANT SUPPORT OF MINISTRY AS PART OF MINISTERIAL STAFF:

5 THINGS:	
Regular meetings	2
Verbal appreciation/support	
Delegate assignments	1
Include in decision making	
Solidarity between ministers and church leaders	

4. WHAT 5 THINGS COULD THE SR. PASTOR DO TO BETTER COMMUNICATE TO CONGREGATION/MINISTERIAL STAFF SUPPORT MINISTRY OF PASTORAL ASSISTANT:

5 THINGS:	
N/A	3
Delegate assignments	2
Support endeavors	
Training	
Verbal appreciation	
Prayer	1

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS – MINISTERIAL STAFF

5. WHAT 5 THINGS DOES THE PASTORAL ASSISTANT DO THAT SHOWS CONGREGATION/STAFF SUPPORT OF MINISTRY OF SENIOR PASTOR:

5 THINGS:	
Public support	3
N/A	2
Assist with services	1
Participate in teaching/educational programs	

6. 5 THINGS PASTORAL ASSISTANT COULD DO TO BETTER SHOW CONGREGATION/STAFF SUPPORT OF MINISTRY OF SR. PASTOR:

5 THINGS:	
N/A	3
Regular church attendance	1
Regular church participation	
Support Pastor's vision	

7. 5 THINGS PASTORAL ASSISTANT DOES TO SHOW SR. PASTOR/CONGREGATION SUPPORT MINISTRY AS PART OF MINISTERIAL STAFF:

5 THINGS:	
N/A	2
Regular church attendance	1
Regular church participation	
Support Pastor's vision	

8. 5 THINGS PASTORAL ASSISTANT COULD DO TO BETTER SHOW SR. PASTOR/CONGREGATION SUPPORT MINISTRY AS PART OF MINISTERIAL STAFF:

5 THINGS:	
N/A	2
Better communication	1
Regular church participation	
Squash rumors/gossip	
Tithes	

9. 5 THINGS I DO THAT SHOWS PASTORAL ASSISTANT/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

5 THINGS:	
N/A	3
Accept assignments	1
Personality	
Regular church participation	
Respect	
Support Pastor's vision	

PROPHETIC MINISTRY QUESTIONNAIRE RESULTS – MINISTERIAL STAFF

10. 5 THINGS I COULD DO TO BETTER SHOW PASTORAL ASSISTANT/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

5 THINGS:	
N/A	4

11. 5 THINGS I DO TO SHOW SR. PASTOR/CONGREGATION SUPPORT OF MINISTRY OF ASSISTANT PASTOR:

5 THINGS:	
Better availability	2
N/A	
Lead Worship and church functions	1
Pray	
Provide eyes and ears for Pastor	
Regular church attendance and participation	

12. 5 THINGS I DO TO BETTER SHOW SR. PASTOR/CONGREGATION SUPPORT OF MINISTRY OF PASTORAL ASSISTANT?

5 THINGS:	
N/A	3
More hospital and nursing home visits	1
More member communication	
Support Pastor's vision	

HOW IMPORTANT IS:

TRAITS	EXTREME	SOMEWHAT	NOT VERY	N/A
Strong Preaching	3	2		1
Solid Teaching	4	1		1
Dependable	5			1
Conflict Resolution	5			1
Leadership	5			1
Personality	3	2		1
Helpfulness	4	1		1
Accessible	4	1		1
ADDITIONAL TRAITS:				
N/A				6



## PROPHETIC MINISTRY QUESTIONNAIRE RESULTS – MINISTERIAL STAFF

### 22. LEVEL OF CHALLENGE:

Trait	Extreme	Somewhat	Not Very	N/A
Established Leadership	1	2		3
Ethical Behavior	3		1	2
Honesty	3		1	2
Spirituality	3	1		2
Dependability	3	1		2
Loyalty	4			2
Knowledge	2	2		2
Personality	1	3		2
<b>ADDITIONAL TRAITS</b>				
N/A				6

### 31. GREATEST STRENGTHS:

Strengths:	Yes	No	N/A
Strong sense of trust	4	2	
Engage in unfiltered conflict around ideals	3	3	
Committed to decisions/plans of action	2	3	1
Able to hold one another accountable for delivering against those plans	2	3	1
Focus on achievement of collective results	3	2	1

### 36. 4 STRENGTHS OF MINISTRY:

<b>STRENGTHS:</b>	
Diverse strengths and gifts	2
Togetherness	1
Love	1
Trust	1
Support	1

### 37. LEVEL OF CHALLENGE

Challenge:	Extreme	Somewhat	Not Very	NA
Absence of trust	1	3	1	1
Inattention to collective results	1	1	2	2
Fear of conflict-artificial harmony	3	1		2
Lack of commitment	2			4
Avoidance of accountability	2	1	2	1

## PROPHETIC MINISTRY QUESTIONNAIRE RESULTS – MINISTERIAL STAFF

### 42. 4 GREATEST CHALLENGES:

CHALLENGES:	
Trust	1
Respect	1
Unity	1
Loyalty	1
Obedience	1
Misunderstanding	1
N/A	4

### 43. IS YOUR MINISTRY TEAM PROPHETIC?

YES	NO	N/A
3	2	1

### 44. DESCRIBE PROPHETIC MINISTRY AND HOW THE OFFICE OF PASTORAL ASSISTANT CAN BE USED TO FOSTER, ENHANCE AND PROMOTE IT?

1. Working with the gifts of prophecy, laying on hands, tongues, allowing anointing and discerning spirit to flow freely during the worship experience. Assistants can enhance by teaching based on Bible and exercising gifts in a small group thereby allowing testimony and evidence to show prophetic ministry is real, necessary and important to Kingdom building.
2. Prophetic ministry is operating under the Spirit of God, when his assistant is lined up with the Word and the Senior Pastor, he will automatically enhance and promote it.
3. I believe prophetic ministry is one that understands it's spiritual, cultural and economic context. In addition, I believe a prophetic ministry seeks to engage its context in such a way that meaningful ministry occurs. Rather, the prophetic preaching, etc. assists and equips people so that they are able to positively change the environment in which they live. I believe that as Pastoral Assistant, you can use your gifts, skills and abilities to help meet the needs of your community. As an Assistant Pastor, you are a critical part of the team that will develop and create strategies to help restore and redeem the community.

# SYMPHONY OUT OF CACOPHONY RESULTS – PASTORAL

1. WHAT 5 THINGS DO I DO AS SR. PASTOR TO COMMUNICATE TO CONGREGATION AND STAFF THAT I SUPPORT THE MINISTRY OF THE PASTORAL ASSISTANT:

5 THINGS I DO:		
Budget authority	6	
Clarify assignments (job description)		
Defend their authority when questioned		
Define authority		
Delegate areas of authority		
Ordain-equip to serve in absence of Pastor		
Organizational chart	3	
Assignments		
Assign to teach		
Prayer in pulpit		
Witness as Associates	1	
Support educational/professional development		

2. WHAT 5 THINGS DO I DO AS SR. PASTOR TO COMMUNICATE TO CONGREGATION/PASTORAL ASSISTANT STAFF THAT I SUPPORT THE MINISTRY OF MINISTERIAL STAFF:

5 THINGS I DO:		
Delegate responsibility	5	
Delegate responsibility for worship		
Delegate authority		
State positions		
Utilizing their gifts		
Train in specific responsibilities	2	
Ask for Prayer for Associates		
Keeping in your Prayers		
Prayer	1	
Support educational/professional development		
Teach		
Teach history of church		

3. WHAT 5 ADDITIONAL THINGS COULD I DO AS SR. PASTOR TO COMMUNICATE TO CONGREGATION/STAFF THAT I SUPPORT THE MINISTRY OF THE PASTORAL ASSISTANT:

THINGS I COULD DO:		
Be willing to confront and correct	3	
Define authority		
Let congregation know of Assistant's authority		
When authority is questioned, re-direct to Assistant		

SYMPHONY OUT OF CACOPHONY RESULTS – PASTORAL

4. WHAT 5 ADDITIONAL THINGS COULD I DO AS SR. PASTOR TO COMMUNICATE TO CONGREGATION/STAFF THAT I SUPPORT THE MINISTRY OF THE MINISTERIAL STAFF:

ADDITIONAL THINGS I COULD DO:	
Facilitate position placement	1
Facilitate the placement of Assistant in other ministerial positions	

5. WHAT 5 THINGS DO I SEE IN THE ASSISTANT PASTOR THAT COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MY MINISTRY OF SR. PASTOR:

5 THINGS I SEE:	
Not go beyond their authority	3
Referencing the theological perspective of the Pastor	
Support the Pastor's vision	
Works to carry the Pastor's vision	
Being prayerful of/for the Pastor	1
Prayer	
Faithfulness in presence, finances and support	

6. 5 THINGS I WOULD LIKE TO SEE PASTORAL ASSISTANT DO TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MY MINISTRY OF SR. PASTOR:

5 THINGS I WOULD LIKE TO SEE:	
Clear lines of communication	2
Good example of Christian stewardship (tithing)	
Live what you preach/teach	
Seek opportunities to perfect their gifts	
Set example of stewardship/tithing	
Show up on time and present with the Pastor	1
Support of Pastor's vision	

7. WHAT 5 THINGS DO I SEE IN THE PASTORAL ASSISTANT THAT COMMUNICATE TO ME AND CONGREGATION SUPPORT OF THE MINISTRY OF MINISTERIAL STAFF:

THINGS I SEE:	
Assist others in understanding/performing their tasks	2
Assisting others in performing their task	
Support others even if it is not their task or their area	
Humble attitude	1

SYMPHONY OUT OF CACOPHONY RESULTS – PASTORAL

8. WHAT 5 THINGS WOULD I LIKE TO SEE IN THE PASTORAL ASSISTANT THAT COMMUNICATE TO ME/CONGREGATION SUPPORT OF THE MINISTRIES OF THE MINISTERIAL STAFF:

5 THINGS I WOULD LIKE TO SEE:	
Cooperative effort and spirit	2
Eliminate spirit of jealousy and competition	
Open and clear communication	1
Present on time	

9. WHAT 5 THINGS DO I SEE IN MINISTERIAL STAFF THAT COMMUNICATE TO ME/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

5 THINGS I SEE:	
Maintain and support vision of Pastor	2
Work to encourage and serve as a cheerleader	
Spirit of cooperation	1

10. 5 THINGS I WOULD LIKE TO SEE IN MINISTERIAL STAFF THAT COMMUNICATE TO ME/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

5 THINGS I WOULD LIKE TO SEE:	
Better communication/feedback	2
Better follow Pastor's direction	
Do better job in exercising creativity with Pastor's direction	
Make suggestions to Pastor first	
Offer the voice of congregation to Pastor in a humble way	
Provide more feedback	

11. WHAT 5 THINGS DO I SEE IN THE MINISTERIAL STAFF THAT COMMUNICATE TO ME AND CONGREGATION SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

THINGS I SEE:	
Considering the directions are not his but the Pastor's	4
Defends the Assistant to the Congregation	
Following the Assistant's direction	
Following Pastoral Assistant direction/instruction	
Going to the Assistant for direction	

12. 5 THINGS I WOULD LIKE TO SEE IN THE MINISTERIAL STAFF THAT COMMUNICATE TO ME/CONGREGATION SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

THINGS I WOULD LIKE TO SEE:	
Public agreement when privately disagree	1

## SYMPHONY OUT OF CACOPHONY RESULTS – ASSISTANT PASTOR

1. WHAT 5 THINGS DOES THE SR. PASTOR DO TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

5 THINGS:	
Acknowledgement of position	2
Define authority	
Defense if questioned	
Teach to fulfill responsibilities	1
Verbal encouragement/appreciation	

2. 5 THINGS SR. PASTOR DOES TO COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF MINISTERIAL STAFF:

5 THINGS:	
Teach them history of church	2
Train	
Prayer	1

3. 5 THINGS SR. PASTOR COULD DO TO BETTER COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

THINGS SR. PASTOR COULD DO:	
Clear definition of authority	2
Clear direction/job description	
Delegation of tasks	
Clear communication	1

4. WHAT 5 THINGS COULD SR. PASTOR DO TO SHOW CONGREGATION/PASTORAL ASSISTANT SUPPORT OF MINISTRY OF MINISTERIAL STAFF:

WHAT SR. PASTOR COULD DO:	
Clear communication	1

5. WHAT 5 THINGS DO I DO THAT COMMUNICATE TO CONGREGATION/STAFF THAT I SUPPORT THE MINISTRY OF THE SR. PASTOR:

THINGS I DO:	
Acknowledgement in-house and away from church	6
Follow their instructions	
Make Pastor's load easier	
Not go beyond authority	
Referencing theological perspective of the Pastor	
Support of Pastor's vision	
Works to carry out Pastor's vision	
Covering the Pastor	2
Follow Pastor's instruction	
Keep Pastor informed	

## SYMPHONY OUT OF CACOPHONY RESULTS – ASSISTANT PASTOR

Leading by example	
Faithfulness in service	1
Prayer/Encouragement	

6. WHAT 5 THINGS COULD I DO TO BETTER SHOW TO CONGREGATION/STAFF THAT I SUPPORT OF THE MINISTRY OF THE SR. PASTOR:

THINGS I COULD DO:	
Accept more responsibility without instruction	3
Complete assignments	
Completing tasks in timely manner	
Seek opportunities to perfect their gifts	
Assist Pastor with management of staff	1
Clear lines of communication	
Take initiative	

7. WHAT 5 THINGS DO I DO THAT SHOWS SR. PASTOR/CONGREGATION MY SUPPORT OF MINISTRY OF MINISTERIAL STAFF:

THINGS I DO:	
Be involved and participate in their ministries	3
Encouragement/support	
Speak well of them to the Pastor-highlight strengths	
Financial support	1

8. WHAT 5 THINGS COULD I DO TO BETTER SHOW/COMMUNICATE TO SR. PASTOR/CONGREGATION SUPPORT OF MINISTERIAL STAFF:

THINGS I COULD DO:	
Feedback/communication	2
Provide helpful hints to keep them from making mistakes	
Encouragement	1
Share resources	
Training/development of minister's gifts	

9. 5 THINGS IN THE MINISTERIAL STAFF THAT SHOWS ME/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

THINGS THAT SHOW SUPPORT:	
Bring suggestions to the Pastor first	4
Encourage the Pastor publicly amongst the congregation	
Exercise creativity with Pastor's direction	
Support of Pastor's vision	
Be engaged in service	3
Fulfill tasks/assignments given	
Regular attendance and service	
Encourage-serve as cheerleader	1
Spirit of cooperation	

## SYMPHONY OUT OF CACOPHONY RESULTS – ASSISTANT PASTOR

10. 5 THINGS I WOULD LIKE TO SEE IN THE MINISTERIAL STAFF TO SHOW/COMMUNICATE TO ME/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

THINGS I WOULD LIKE TO SEE:	
Never show diversity	2
Support Pastor's vision	
Accountability in Pastor's absence	1
Completion of assignment-lead by example	
Faithfulness in attendance	
Prayer for the Senior Pastor	

11. WHAT 5 THINGS DO I SEE IN MINISTERIAL STAFF THAT SHOWS/COMMUNICATES TO SR. PASTOR/CONGREGATION SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

THINGS I SEE:	
Give helpful feedback	2
Encouragement	
Clear definition of authority	1
Feedback/communication	
Support in ministry functions	

12. WHAT 5 THINGS WOULD I LIKE TO SEE IN THE MINISTERIAL STAFF THAT SHOWS/COMMUNICATES TO SR. PASTOR/CONGREGATION SUPPORT OF PASTORAL ASSISTANT MINISTRY:

THINGS I WOULD LIKE TO SEE:	
Accept instruction	3
Accept Pastoral Assistant authority	
Trust the Pastor's assignment	
Trust your leadership	



# SYMPHONY OUT OF CACOPHONY RESULTS – MINISTERIAL STAFF

## 1. 5 THINGS SR. PASTOR DOES TO SHOW CONGREGATION/PASTORAL ASSISTANT SUPPORT OF MINISTERIAL STAFF:

THINGS SR. PASTOR DOES:	
Assistant has more delegated authority	5
Assistant has second seat in charge if Pastor is not present	
Introduce us as Associate Ministers	
May delegate by using Assistant Pastor's name	
Respect for our position	
Specifically state Assistant Pastor, then Associate Ministers	2
Assignments	
Clarify assignments to the congregation	
Utilize in various areas of service	1
Associate Ministers are given a love offering whenever they are asked to preach	
Financial support	
Pray in the pulpit	
Prayer	

## 2. 5 THINGS SR. PASTOR DOES TO SHOW CONGREGATION SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

THINGS SR. PASTOR DOES:	
Assistant has more delegated authority	3
Assignments	
Clarify assignments to the congregation	
Inform Congregation to call him Pastor	
Membership has respect for Ministers	
Respect for position	
Specifically state Assistant Pastor, then Associate Ministers	

## 3. WHAT 5 THINGS COULD THE SR. PASTOR DO TO BETTER SHOW/COMMUNICATION TO CONGREGATION/PASTORAL ASSISTANT SUPPORT OF MINISTRY AS PART OF MINISTERIAL STAFF:

THINGS SR. PASTOR COULD DO:	
Delegate more responsibilities to staff	3
Make sure Congregation knows Pastor supports women in ministry	
More respect for position	
The Pastor should stand up on behalf of the ministerial staff	
Assignments	1
Encouragement	
Make known to the congregation the duties of ministerial staff	
Pastor offers encouragement to Ministerial staff	

**SYMPHONY OUT OF CACOPHONY RESULTS – MINISTERIAL STAFF**

4. WHAT 5 THINGS COULD THE SR. PASTOR DO TO BETTER SHOW TO CONGREGATION/MINISTERIAL STAFF SUPPORT OF MINISTRY OF PASTORAL ASSISTANT:

<b>THINGS SR. PASTOR COULD DO:</b>	
Allowing them to teach Bible Study classes	2
Assignments	
Be available	
Immediately put Assistant Pastor to work in the church	
Pastor make time with Assistant Pastor to discuss things	
Time with Pastor	
Education	1
Preparation classes for the Assistant Pastor & Ministerial Staff	

5. WHAT 5 THINGS DOES THE PASTORAL ASSISTANT DO TO BETTER SHOW TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF SR. PASTOR:

<b>THINGS PASTORAL ASSISTANT DOES:</b>	
Communication & assisting the Pastor in making sure his vision stays on track	5
Communicates vision of the Pastor	
Consult with Pastor to make sure he is on task	
In the Pastor's absence acknowledge that certain things need to be done through Pastor	
Support Pastor's vision	
Thank the Pastor and thank him in his absence	

6. WHAT 5 THINGS COULD PASTORAL ASSISTANT DO TO BETTER SHOW/ COMMUNICATE TO CONGREGATION/STAFF SUPPORT OF MINISTRY OF SR. PASTOR:

<b>THINGS PASTORAL ASSISTANT COULD DO:</b>	
Make sure if Pastor has engagement, Assistant is there	3
Keep notes and keep Pastor informed	
Support Pastor's vision	
Serve in any way to make the Pastor's job easier	2
Support church functions	
Encourage other Associates that they should be there	

**SYMPHONY OUT OF CACOPHONY RESULTS – MINISTERIAL STAFF**

7. WHAT 5 THINGS DOES THE PASTORAL ASSISTANT DO TO SHOW/ COMMUNICATE TO SR. PASTOR /CONGREGATION SUPPORT OF THE MINISTRY AS PART OF MINISTERIAL STAFF:

<b>THINGS PASTORAL ASSISTANT DOES:</b>	
Check with Ministerial staff to see if everything is okay	1
Communication	
Prayer	
Prayer with the Pastor in his office for staff	
Reiterate/keeping the theme that the Pastor has spoken about	
Support the Pastor's vision	

8. WHAT 5 THINGS COULD THE PASTORAL ASSISTANT DO TO BETTER SHOW/COMMUNICATE TO SR. PASTOR/CONGREGATION SUPPORT OF MINISTRY AS PART OF MINISTERIAL STAFF:

<b>THINGS PASTORAL ASSISTANT COULD DO:</b>	
Fellowship/gatherings with the Ministerial Staff	2
Keeping the Pastor informed of the needs of the Ministerial Staff	
More communication with Pastor	
Financial support	1
Purchased resources for the Ministerial Staff to assist in their work	

9. WHAT 5 THINGS DO I DO THAT SHOWS TO PASTORAL ASSISTANT/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

<b>THINGS I DO:</b>	
Always in keeping Order	4
Communicating the mission and vision of the church	
Never let people speak negatively about the Pastor	
Support Pastor's vision	
Witnessing to the teaching of Pastor's philosophy	
Always be willing to give a helping hand, make yourself available	1
Availability	

10. WHAT 5 THINGS COULD I DO TO BETTER SHOW PASTORAL ASSISTANT/CONGREGATION SUPPORT OF MINISTRY OF SR. PASTOR:

<b>THINGS I COULD DO:</b>	
Let the Pastor know how much you love and support him in word and deed	3
Never show the congregation division	
Support Pastor's vision	
Support your Pastor away from church	
Financial support	1
Support finance of the Pastor	

SYMPHONY OUT OF CACOPHONY RESULTS – MINISTERIAL STAFF

11. WHAT 5 THINGS DO I DO TO SHOW/COMMUNICATE TO SR.  
PASTOR/CONGREGATION SUPPORT OF MINISTRY OF PASTORAL  
ASSISTANT:

THINGS I DO:	
Refer to them as Pastor	3
Respect Pastoral Assistant position	
Support each other	
When Assistant calls on you to do something, do it	
Prayer	1
Pray for the Assistant as well	

12. WHAT 5 THINGS COULD I DO TO BETTER SHOW SR.  
PASTOR/CONGREGATION SUPPORT OF MINISTRY OF PASTORAL  
ASSISTANT:

THINGS I COULD DO:	
Allow them to do the job they have been assigned to do/be willing to assist	3
Edify the Assistant to the Pastor	
Respect/support Pastoral Assistant position	
Show up when Assistant Pastor has an appearance or has been assigned	
Die to self; be willing to put aside personal agenda	1
Put aside personal agenda	

**APPENDIX H**  
**THE MODEL**

### **A Model for Prophetical Ministerial Alignment in the Local Church**

1. Conduct a Symphony out of Cacophony Seminar
  - a. This will allow you to bring everyone around the table and set the ground rules for the conversation. (see appendix D)
2. Begin working on clear and understandable Roles and Responsibilities
  - b. Take a hard look at the way in which you do ministry and the best way to structure your leadership to most effectively carry it out. Then define and insure that everyone on the team understands.
3. Study & Practice the Five Principles of Biblical Partnership (2 Kings 2:1-11)
  - c. “Required to Reach Pinnacle Achievements.”
  - d. “Minimize Our Weaknesses.”
  - e. “Maximize our Strengths.”
  - f. “Focused On The Unit and Not On The Parts.”
  - g. “Expand in Tribulation.”
4. Establish a routine of the spiritual disciplines that will be practiced among the team
  - h. Weekly, monthly or quarterly the staff should be engaged in a collected experience for spiritual growth.

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